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The Traditional Way of Teaching An Author

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Editor's Note. Father Donnelly's paper is very suggestive for teachers of English and of the modern and classical languages. It interprets the significance of the very effective methods of the *Ratio Studiorum*. Its condemnation of fact-teaching of literature is admirably done, but it would not be fair to identify all modern teaching of literature with this type. There is a great deal of very effective, appreciative teaching of literature by people who never even heard of the *Ratio Studiorum*. Father Donnelly's paper furnishes an interesting commentary that should be read in connection with the text of the *Ratio* given in Father McGucken's *Jesuits and Education* and Dr. Fitzpatrick's *St. Ignatius and the Ratio Studiorum*. — E. A. F.

IT IS sometimes thought that the Jesuit Plan of Studies, called the *Ratio Studiorum*, was the invention of the early Jesuits.¹ This is not so. The Jesuits did not invent anything new, but they put into systematic shape and tested by use what was already well known. Ledesma, whose plan of studies for the Roman College formed the groundwork of the completed *Ratio*, frequently refers to what was done at Paris, where he received his university education. The method of handling the author in the class of rhetoric, the crowning class of the schools below the university, is taken from Quintilian. The *Ratio* was not a discovery but a systematization. Its way of handling the author was the way of the teaching world for all time. The Greek literary critics, Dionysius of Halicarnassus, Demetrius, Longinus; the great Roman rhetoricians, Cicero and Quintilian, observed the same principles as the Renaissance educators. They explained authors in order that their readers and pupils might learn to use the language better and become speakers and writers.

Formation and Expression

The traditional method was directed to the formation of the student and did not merely convey information. The schools had their canon of authors as evidenced in the writers just mentioned. The *Ratio* had its canon and prescribed for Latin one standard author,

Cicero, for every year of its course and as a model for various types of composition. There was no study of the development of the language, no succession of writers to exemplify the history of Latin literature, no illustration of theories, no tracing of movements. All that is mostly informational and does not directly develop any power except memory and does not tend of itself to produce writers or speakers any more than the history and movements of any department of knowledge. Judged by the editions of English authors published for schools today, the ruling principle seems to be to inform the students, and to let them form themselves.

In the traditional method, formation was effected and tested by expression. The *Ratio* keeps the student active, always speaking and writing. It believes in the philosophical axiom, *operatio est perfectio esse*, "performance is the proof of perfected power." The will, the mind, the judgment, the imagination are perfected when they perform, and performance in this case is expression. Expression is the only true test of knowledge as it is the only assurance to the teacher that the student has the knowledge. The student must do something about the author. To know something is not considered sufficient. Students must recognize an author's art, must criticize his art, and rival his art in the expression of their own thoughts. The text becomes the exemplification and model of the art of writing and of all its rules. In the first years the rules of grammar were studied in the text and clearness was taught; then the interest and beauty of style became the objective; and finally forcefulness of style, the chief purpose of rhetoric as the class is called, gave the full perfection of the art of expression.

Progressive Repetition

While there is this logical grading in the qualities of style, there is also grading in the processes of composition, and in the types of composition, narration, description, exposition, argumentation, persuasion suc-

¹Cf. *St. Ignatius and the Ratio Studiorum*, edited by Edward A. Fitzpatrick (McGraw-Hill Book Company, New York, 1933). This attractively printed volume contains a translation of the *Ratio Studiorum* and of parts of the Jesuit Constitutions, which concern education. Although the version is not free from mistakes and should be compared by students with the original Latin, yet it makes accessible for the first time in English important documents pertaining to early Jesuit education. — F. P. D.

ceeded one another. Letters, essays, poems, speeches, plays, and other types were similarly arranged. Yet these divisions and this order is not followed in any severely scientific way such as is found in many books of our time. The system does not take up one point without preparation, treat it exhaustively and never recur to it again. That is the method of books of science. The *Ratio*, while always advancing, was always repeating. Before it taught the theory of poetry specifically, it read every type of poetry and even practiced poetry. In science, the definition usually comes first; in art there is no need of a definition at all, but there is need of models and of practice, which definition and theory may later improve and perfect. Narration is treated in words, sentences, and paragraphs, and then taken up again for interest, and finally embodied in a speech for force. While there are exact divisions in the science or theory of expression, the art is not practiced in air-tight compartments, completely isolated one from the other. The classes are rather like terraces, and while we are climbing the lower we get a distant view of the upper.

Limited Erudition

The traditional method is characterized, therefore, by formation, by expression, by progressive repetition, and in these points it appears to differ much from modern methods of teaching an author. The chief difference, however, is that today the author is looked upon as a storehouse of facts. This is the scientific method and is the outcome of the commercial, and realistic spirit of the age. We live in an age of outlines, dictionaries, and encyclopedias. The author must become a handbook of tabulated facts. The newspaper is the index to the brains of our civilization, and the newspaper is the incarnation of facts. The school authors are sifted for historical facts, geographical facts, social, economical, philological, grammatical facts. I was invited once to an English lesson by a teacher who was highly praised, and during the period he did not teach English at all. The words of the author were so many hooks on which he hung facts. All his words were trunks of trees or rather were stumps, and the art and beauty of the whole passage was ignored.

This fact method makes examinations easy to give and easy to rate. Look at the editions of authors, Latin, Greek, English, and you will find that the commentary, and the questions belong almost entirely to erudition, which in the *Ratio* is to be sparingly used. If the word *flower* is met, it will not be necessary to study botany. The examination in the *Ratio* had nothing to do with the facts of the author studied. The student wrote a composition and a result of his study of the author, and he was examined on his composition. It is true that his facts had to be real facts but they had to be well put, and he was examined on his own grammar, his clearness, interest, and force, his sentences and paragraphs, in a word, his art of composition. Newman, proving that England is the paradise of little men and the purgatory of great ones, runs off a string of names — Raglan, Burgoyne, Dundas — and says, "I cannot recollect all the fellows' names," and yet though Newman could hardly remember the names, a high-school principal solemnly wrote to me, asking all about Dundas. Dundas might be a fit object for a doctoral

dissertation, but for Newman he was only the name of one of England's public men, and why need he be more for a student? Instead of discussing the facts of the text, which cannot be used again, the teacher should take up the subject of his next composition and see whether his class have the facts about that. The *Ratio* would not convert the mind into a museum of fossil facts, and though it would have some of its students be eloquent guides and fine lecturers on the antiques, it most certainly desires all its students to speak and write of their own experiences as the great authors have done of their experience.

Science and Art

Put, then, the teacher before an author in a lesson where all erudition is a means, not an end, and where the art of composition is the dominating purpose, and note how the fossil museum is alive with practical suggestions that the students may use then and there and forever afterward. The text becomes the center and aim of all the teacher's efforts. He subordinates everything to it or rather to the training of the student to do something as good as the text. The teacher will not make the author a footnote to history or the fulfillment or exception to a theory or an instance of a scientific generalization. For a grammarian Homer is a mosaic of second aorists, pure final clauses, Ionic forms, and Aeolic survivals; for a historian Homer is a catalog of early events; for an archeologist Homer is a secondhand store of antique armor and badly cracked crockery. For an artist, however, Homer is the expression of a human soul, the projection of an ideal world upon the imagination of mankind, filling the beholder with the silent, wild surmise of the discoverer of a new ocean.

Art is constructive, takes things as wholes or refers them to wholes. Science is analytic, takes things apart without caring to put them back again into their setting. The letters, the form, the sound of words interest the scientist; the beauty of their meaning attracts the artist. Science is impersonal. It begins in facts and ends in laws. It is abstract and general. Art is personal. A work of art is the realization of an ideal. It leads back to a human soul where the ideal was born and matured. As long as you consider the work of art as such, you cannot forget the artist or be far away from the mind and heart of man. Take a word here or there, or isolate a fact from your text and put them into your philological or archeological test tube, and you will be establishing valuable laws for philology and ancient history, but do not be surprised if you should seem impractical and uninteresting. You have severed your commentary from its living organism and it must die. Treat now your word or fact as the work of art, as something human thoughts were busy with or human laughter smiled at or human tears wept over, and you will not be uninteresting because you will always be in vital connection with personality, and personality is always interesting. Your pupils may not have visions of oceans as Keats had, but if a single raindrop has fallen sparkingly through their imagination, you have not failed.

The dignity, the supremacy, the living interest of the author will be insured if it is studied as a work of art and not dissected as a corpse of science. It should not however be imagined for a moment that the tradi-

tional method calls for a wild-eyed, long-haired enthusiasm. It is very careful to guard against any affectation or cant. The admiration is to be based on deep study, long observation, and on solid principles of style, and most of all the admiration should result in practical results from the students. In that point again the scientific approach differs from the artistic approach to authors. Science is theoretical; when it knows, it is satisfied. Art is practical; it must have concrete results; it must produce. Every text in the *Ratio* is a possible model for similar compositions from the students. The art of word, sentence, paragraph, and

of whole compositions is at once to be reproduced by the class in writing or speaking their own thoughts. A letter, an essay, a poem, a speech, a drama, each is studied to be preached by the students. They must form ideas, judge, reason, imagine with all the excellence that they have learned to appreciate. It never was the traditional method to put before passive listeners in lectures a mass of information, no matter how interesting. Creation in exercises was the purpose of all teaching of authors, and artistic creation or self-expression was the final result and gave evidence then as now of an educated mind.

Workbooks

Sister M. Liğouri, S.C.N.

Editor's Note. THE CATHOLIC SCHOOL JOURNAL is very glad to present this challenging paper. Too many recent techniques and proposals have been accepted slavishly. Too much has been presented in the spirit of propaganda. Such a paper as this will cause many teachers to consider the basis of their hastily adopted techniques. We do not raise issues on points that we are inclined to disagree with, such as the overemphasis on economy, because we want the article to come to you with all its challenging quality. — E.A.F.

IN THE *Biennial Survey of Education* issued by the Department of the Interior for 1928-1930 (Bulletin No. 20), there is a significant section treating of textbooks and other instructional materials used in elementary education. Only one paragraph is devoted to instructional materials other than textbooks, and only one class or kind of materials is mentioned; but it will be worth while to quote the paragraph at length, as it offers a fine starting point for the discussion this paper is intended to present.* The article reports that —

"There has been an amazing activity among authors and publishers in the last few years in the production of workbooks. Through them, authors seem to have accepted, in addition to the task of supplying the content, the responsibility for supplying the instructional material for 'setting the problem,' directing the study, providing the varied activities (such as drawing, constructing, coloring, matching, illustrating, graphing, outlining, arithmetic drill), and testing the result of individual study. More than sixty workbooks in reading and arithmetic by fourteen different publishing companies are listed in the recent *Teacher's Guide to Child Development* in the California state department of education, and workbooks in geography and history are also available. The definiteness and usefulness of these materials commend them to the busy teacher; but if we consider a child's day as made up of a transition from one workbook to another, it appears that they may not be altogether an unmixed good."

Four years have gone by since the situation in the workbook corner of the educational field left the surveyors of it aghast with wonder. Four lean years they were, too, threatening bookman as well as banker with economic disaster. At their wits' end to meet the emergency, schoolbook companies, collaborating with M.A.'s and Ph.D.'s equally hard hit, strove with feverish haste to produce something that would sell and yet leave the way open for more sales — unlike the old

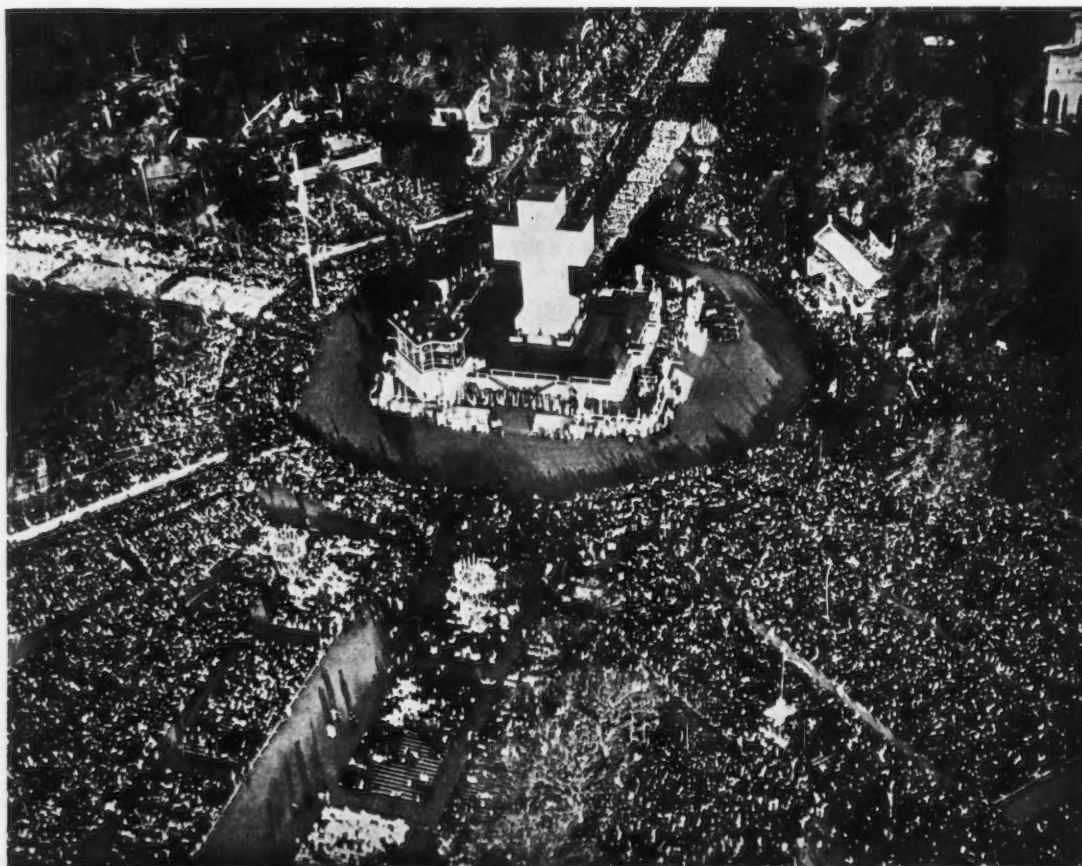
textbook handed from the eldest born to little Benjamin. It was not enough that some school boards and school supervisors had become accustomed to change books every three or four years, to the great distress of papas and mammas hard pushed to keep their children in shoes; a need for a new book every year must be created, and a special appeal to teachers must be made in order to carry out the new plan for lengthening the sales sheet.

Bookmen know very well that, if a teacher is to be won over, the salesman must pose as a benefactor who brings her an improved method — something that makes learning easy and lightens the burden of classroom management. So the teacher is told that the workbook plan of instruction wastes neither the pupils' nor the teachers' time; that it permits larger classes with less teaching effort; that a workbook is so easily scored and graded that pupils can readily score their own or their classmate's work; that the particular workbook the agent has to sell was designed to produce these happy results after it had been tried out by the author in the classroom — the only laboratory in which teaching tools can be tested. Can teachers who are accustomed to sit up nights over children's papers be expected to turn a deaf ear to such an appeal? It is easy to believe what is comfortable.

The teacher's reaction to the appeal is clearly indicated in the section just read from the government bulletin commenting on the amazing activity among publishers and authors in the production of workbooks. Wherever funds were available, they invested. Elementary and secondary schools, both public and private, one after another toppled over to the workbook idea, until it became profitable for publishers and dealers to handle nothing but workbooks. Immediately there sprang into existence book concerns that offered short cuts to knowledge labeled "Study Lessons," "Learning Exercises," "Work and Play Books," or simply "Work Books" for any subject on any curriculum from primary grades to the first year of college.

Some of these overlauded timesavers are designed to go with any textbook — like the handy monkey wrench that will fit any nut. Others are supplementary work for special basal texts. The first set of workbooks I examined after the subject of this paper was assigned to me, happened to be of the "special textbook" kind — a set of five geography workbooks copyrighted 1931, to

*This is a paper read at the 32nd annual meeting of the teachers of the parish schools of the Diocese of Columbus, Ohio.



Closing of the Eucharistic Congress in Buenos Aires.—An aerial photograph showing more than a million people grouped around the huge cross to adore the Sacred Host. The solid groups in white are school children.
—Wide World Photo.

accompany a basal text of four books issued the same year. As a prelude to closer inspection, I began to figure just what the adoption of these basal texts and workbooks would cost, if we were to use them in our schools in all the grades for which they were intended. I found that textbooks for the 300 children concerned would amount at wholesale, to about \$400; adding workbooks would bring the figures up to \$500. Moreover, if we were to use workbooks of a similar nature for all other subjects and the child had to purchase new textbooks also, an eighth grader with a ten-dollar bill to pay for his books would not have enough left for carfare. Of course, the child may pass on his textbooks when he is through with them, and a shirker coming from the next lower grade will be glad to relieve him of his completed workbooks; but he himself must get new workbooks every year. Alas for the family provider!

Not so long ago, but before the advent of the workbook vogue, Dr. Pritchett of the Carnegie Foundation for the Advancement of Teaching wrote something about "The Rising Cost of Education." The Doctor makes no criticism of increased expenditure for buildings, equipment, etc. One of his main contentions is that there is a useless multiplicity of courses and subjects in both elementary and secondary schools resulting in superficial instruction. Dr. Nicholas Murray

Butler also maintains that courses offered are not conducive to sound scholarship, but are wasteful and superficial.

If it should occur to any of us that these great educators, these book-wise university men, are too far removed from our little sphere of educational activity to know much about it, we may go to the business men of our town, no matter where they send their children to school, and hear the same complaint from them. One and all, they will tell us that present-day grade- and high-school teaching gives their boys and girls a smattering of many things, but turns them out poor in English and arithmetic.

In all earnestness, then, we ask ourselves, "What can be done about it?" Is there any hope that workbooks will improve the situation? Are they conducive to sound scholarship? May they not, rather, minister to and so perpetuate the artificiality brought about, according to Dr. Pritchett's lament, by a multiplicity of subjects? If there is any good in workbooks, or if there are any other teaching devices that will make for better scholarship by improving our teaching of English and arithmetic, by all means let us use them. These two, English and arithmetic, were the first subjects to which the new teaching tool was applied. You may recall that the Government Survey reports from the State of California *Teachers' Guide*, more than 60

workbooks on these subjects alone, and then adds, "Workbooks in history and geography are also available." In truth, drill books and self-aids in arithmetic and fundamental English were in use long before anybody thought of such a thing as a workbook for history or geography. If results have been disappointing in spite of these helps, the cause must be—as Dr. Pritchett points out—in the multiplicity of courses and subjects, and we go from bad to worse when we still further divide the child's attention with a workbook for each of his studies. Moreover, most of the new histories and other social-study texts are so constructed that a workbook to go with them is superfluous. They have at the end of each chapter a summary, or page of things to be remembered, together with a set of questions. But that makes no difference to publishers; they know what they are about, and out comes that superfluity—the workbook.

Just what is included under the term "social studies" is not always clear. A government commissioner of education endeavors to enlighten us by saying that they comprise a group of subjects including history, civics, economics, and sociology with certain relatively undefined boundaries and ramifications in the subject matter of geography, vocations, ethics, and homemaking.¹ After calling this group of studies a "veritable storehouse of content," he admits that the multitudinous character of available content has sometimes resulted in a confusion of values. It could hardly be otherwise. The boundaries are about as clearly defined as are the limits of an ocean fog.

Now, if the two reasons already advanced, namely, burdensome expense and relative importance, are not enough to warrant a distinction between the essential or fundamental subjects and the so-called social studies which would advocate the use of workbooks for the one and not for the other, a more convincing argument may be found in the nature of the content of some of this instructional material. It will be seen at once that the brevity and definiteness so commendable in the first—arithmetic and English—are in many cases not permissible, or even possible, in the second type of subjects—the social studies. For instance, phrases and single words such as are given in workbook manuals to complete unfinished sentences sometimes do not supply a satisfactory completion. To illustrate, we may take a few sentences from some social-study tests:

"It is colder in winter than in summer because the sun's rays travel farther through the air." Now, practical Jimmie, who went with his father to California last August on a vacation trip, begins to wonder why it was so warm down in the Sacramento Valley where they camped. Why wasn't it colder down there than up on the snow-capped mountain, since the sun's rays had to travel through the air more than two miles farther to reach the river valley? The basal text for that workbook gave two other simpler, logical reasons for difference of temperature according to season and latitude, but the workbook maker took no notice of them. Let us hope that Jimmie will be wiser and go back to his basal text.

Another sentence when completed tells us that "wood tar, resin, and turpentine are . . . naval stores." True, but why bring that up in these days of iron and steel sea-faring craft? The application of that term to

such products belongs to the days of wooden ships. Not even one tenth of the tar, turpentine, and resin now marketed is used in shipyards.

Still another sentence in the same exercise informs us that, "Trees that lose their leaves in fall are . . . hardwood trees." Almost—but not quite—correct from the lumberman's point of view, according to the way he is accustomed to classify forest trees; but all wrong with the carpenter who drives nails through boards sawed from those same trees and lays hard-pine floors as well as oak floors, but never basswood floors nor poplar floors, although both these trees lose their leaves in autumn. Evidently, authors who undertake to supply the content of workbooks for so comprehensive a subject as the social studies, should look to their limitations, and not attempt to stuff encyclopedic instruction into capsules.

Sometimes we come across a statement that cannot be classed as even superficial instruction, but we might change the big word to artificial and so make it fit. Here is one of them—also about trees: "A group of nut trees is known as . . . a grove." Webster, and Funk and Wagnall both define a grove as a group of trees smaller than a forest. How did they happen to leave out the "nut"?

Now, let us get out of the woods and back to the form of content found in workbooks in general. Besides the completion exercises already mentioned, we have true-false tests, identification tests, matching exercises, choice-of-word exercises, and some others. Even acrostics and cross-word puzzles contribute their share to the educational value of workbook pages. As for true-false tests and matching exercises, I do not hesitate to say, no matter who uses them, that they put a premium on bluffing and shirking. We are all familiar with the lazy-pupil problem, and most of us know the disappointment of finding that our scheme for arousing interest does not strike home where it is most needed. Then, to our surprise and delight, a true-false test shows that Mr. Laggard is not so bad after all—he really knows something. Ah! Does he? He has a friend or friends who know something, and together they have managed to "put one over on the teacher" again, just for the fun of it, of course. They have their secret codes, signals and signs by which the brains of one may carry the whole class through with flying colors.

Of course, a true-false test should never be accepted as a measure of knowledge by which a pupil must stand or fall. It leaves too much room for good guessing. If we were given a true-false test consisting of a column of Choctaw, Chinese, or Sanskrit words with a definition of some kind written in English after each one, we might pass. At any rate, we would be pretty sure to score higher than we would if we had to supply the definition instead of writing "true" or "false" according to our guess. It may be said in their favor, however, that as a diagnostic test for a pupil who is in earnest about his work, they are as good as any of the new-type tests.

Matching exercises offer equal facilities for getting by. In fact, the shirker may have even less trouble with them than he has with the true-false test. Even as a study exercise this kind of work is of little worth unless the facts expressed by the matched lines form a series of thoughts on the same subject, and frequently they do not. Like many other types of instructional material

¹William G. Kimmel, Bulletin 1932, No. 17, Monograph No. 21, page 1.

in the same books they have little educational value. Indeed, if we were to cut out the trivial, the obvious, the far-fetched, and the useless, the covers of most social-study workbooks would be much closer together.

Nevertheless, a sweeping condemnation of workbooks in general, because several subjects are not adaptable to the workbook plan, or because some of the exercises in these workbooks have little value, would be the height of folly. As already pointed out, the fundamental subjects readily lend themselves to the definiteness of this kind of instruction. It would seem that the same might be said of a properly constructed workbook for any of the natural sciences, or for a foreign language; but that probability cannot be discussed without making this paper too long. However, Latin and chemistry are favorably mentioned in two of the answers to a questionnaire on the subject of workbooks submitted to teachers at our summer schools, and these I have included in a series of replies arranged according to the grade taught by each teacher who so kindly gave me the benefit of her experience. The replies are recorded here with such changes only as were necessary to avoid repetition.

Primary Grade: "Our workbook in arithmetic gives many interesting devices for teaching addition and subtraction, and the new drawing workbook teaches the A B C's, numbers, and spelling in addition to drawing. Attractive pictures to be colored make the little ones acquainted with the primary colors."

Third and Fourth Grade: "I use a workbook in English and arithmetic. I check off as much of an exercise as I think useful or worth while, and have it written on the board. The children cannot afford to buy workbooks; but I think they get a better training in English by this method than they would if each one had a workbook." (This is from a teacher in an Eastern Ohio mining town.)

Fifth Grade: Workbooks are time and labor savers for both teacher and pupils; for the teacher in relieving her of the task of looking up testing material; and for the pupils in doing away with copying and thus allowing them to use time more profitably."

Sixth Grade: "I use an arithmetic workbook."

Advantages to the teacher: A timesaver; splendid for homework; good for busywork.

Advantages to children: No answers to work for; makes work interesting; makes them more eager to work for good notes.

Disadvantage: As a home task, it makes it easier for the pupils to copy from one another."

Seventh Grade: "I use an arithmetic workbook. Both the diagnostic and the remedial tests are good. Provision is made for individual differences. Good drillwork is given on every topic for the grade. The English work tablet we use gives excellent reviews and drills in verbs and pronouns, encourages increase of vocabulary, stresses uses of synonyms, antonyms, and homonyms, and saves time for the teacher, as it gives an abundance of supplementary work — especially in the use of the dictionary. The research work gives children a feeling of importance."

Disadvantage: "Old books are handed down, if the same books are used two years in succession."

Eighth Grade (Colored School): "I approve of workbooks, at least for the school in which I teach.

When my pupils finish the eighth grade, they must go to the public high school, if they wish to continue their education. There is no alternative. They take the examinations with the public-school eighth graders, who also use the same workbooks, and it is from these workbooks that examination questions are usually selected. It gives our children an equal chance with the others."

Ninth Grade: "Workbooks are like the teacher who does all the talking. The children are bad enough at composition already, and if they seldom have to make a complete sentence, there will be little improvement in their power of expression."

Tenth Grade: "I have used only one workbook — Latin II — and I like it. Exercises in syntax and sentence construction are splendid. The cost is 30 cents, I believe."

Eleventh Grade: "I use a chemistry workbook and find it very helpful. In calling for research work and theme work, this workbook gives students a wider knowledge than they can get from the text."

Twelfth Grade: "Workbooks used in moderation are good; too many — like too many cooks — spoil the 'broth.' A workbook provides much supplementary work well organized, and hence is a timesaver. Some of the work need not be compulsory."

"Work assigned from the workbook once or twice a week might relieve the monotony, or daily grind of dull textual matter."

"An outstanding disadvantage may be found in the notable increase in membership of the 'First Christian' Workbook Association with its motto 'All things in common.' Even the newly initiated join the class fully equipped."

From a Principal: "Workbooks are an extra expense to the children and a money-making scheme of the publisher. At the present time, it is hard enough for pupils to get the necessary texts. Workbooks for the teacher? Yes, if they are a help in her work. I have seen and examined some that were fine in certain subjects, and would be a great aid to a discriminating teacher for tests and examinations."

"If workbooks are to be used in school by the pupils, they should be used in class, corrected, and kept by the teacher until pupils are ready for their next test. They should never be taken home."

From a Superintendent: "There is danger that teachers may use these workbooks as texts instead of as a sort of review. Even workbooks so well constructed that they lack nothing in scholarship or workmanship should not be used in this way, because they give only the pith instead of a broad general view."

A few noteworthy points gathered at random from other replies should not be omitted:

"Workbooks are useful if the teacher has two classes. One disadvantage is that pupils get into the habit of 'filling in' blanks instead of expressing complete thoughts in original sentences."

"Workbooks in arithmetic are helpful because problems in them differ from those given in the text, and the pupil is taught to recognize the same principle in a different situation."

And last, but by no means least, this one: "Workbooks! Tell me two words that include more and at the same time signify less."



A Christmas Window Cut-Out.—By a School Sister of Notre Dame.

Child Life Revealed Through Letters

James A. Fitzgerald, Ph.D.

Editor's Note. There is a significant reflection of the "contents" of the child mind in the letters quoted in this article. It goes back to G. Stanley Hall's very significant studies of the contents of the child mind. The article should make us pause if in our teaching we think in our simplicity that all we have to do is to pour our "stuff" into the vacuum, which we call a student. There is an experience more or less rich; there are attitudes numerous and striking that we can use, if we are wise—otherwise these revelations may just overwhelm us.—E.A.F.

CHILDHOOD is thought of by many as a period of happiness. In this country of play and games it is commonly believed that the child enjoys freedom unhampered by responsibilities. A perusal of 3,184 friendly letters of grade children written in life outside the school in nearly every state in the Union gives a different impression of child life.¹ These letters described activities, experiences, objects, school, animals, and the weather very frequently. Items of thanks, of invitation, and of request were less common in them. Comparatively few were the notes of greeting, condolence, and congratulation. Extremes of optimism and pessimism were voiced. There were bits of gossip, interpolated laughter, and humor. Often the letters were merely enumerations; sometimes there were vivid descriptions. Amazing were the responsibilities, real or fancied, which weighed heavily upon the immature minds. Astounding were the conditions of insufficient food, of poverty, and of sacrifices depicted. Quotations from a few letters portray in a small way some aspects of child life in its natural setting.

A rural girl showed the optimism of her age in the following manner: "Mamma and the baby is fine. Mamma has the scarlet fever and the baby has a bad cold but we are getting along just fine. I am just getting over the mumps. Daddy cut off half of his finger last week on the saw. . . ." A rural boy wrote, "We kids haven't been to town all winter because the roads are so bad. We've been sick and had to work too. Jim is in the hospital and Mamma is their too with him. Pa is out of work again . . . but we'll come out of it alright. When spring gets here things will be better I know. . . . Anyway they can't get no worse."

City children seemingly were more prone to boast of their possessions, abilities, and skills than those from rural districts. One child wrote, "Our house is much the best looking house in Morningside." Another scribbled, "Boy, I sure know my stuff on airplanes. If you knew as much as I did you'd know something. I'll show folks a few things when I get old enough to fly." A city girl's letter is quoted in part, "I guess I'm the best-looking girl in our school. Anyway the boys are all crazy to go with me." Another said, "I'm the smartest in our room too and have the best clothes. I have a bar every day and some children never have bars but I sure do."

Among the rural girls there was found extreme pessimism as well as great optimism. In many cases the

girls saw no hope for the future, no way to realize their wishes, yearnings, and ambitions. Plans for the future, dreams, fantasies, they had, but the prospects for attaining them and the general outlook on life were often dark and gloomy. A rural girl wrote, "I am in the sixth this year but I guess I'll have to stop after this year because the work is so much at home. I'd like to go more but guess there's no use hoping. Suppose I'll be out here always." Another said, "I sure would like to go to town to school and take music . . . but I know I can't. There's no money or anything. I worked last summer and want to this, but had to give my money up when the baby was sick. Don't see no use trying anymore when you know you can't get no place." Another child showed her feeling of responsibility and pessimism in the following quotation, "I don't know if we'll ever get the place paid for. Guess we'll just go on being poor and doing without."

Many letters were devoid of any central theme; they were frequently filled with desultory items of either gossip or conjecture as the following excerpts show:

"Mary is going to have a Thanksgiving Program and we are going to have a Christmas one."

"I suppose you hear about Harold . . . being in Yankton."

"We were down to Williams' today. Dad was buying their cattle."

"We have our radio going now, it is sure good tonight."

"Raymond . . . and Mildred . . . are going to be married tuesday in the Church up here."

"Mary went to the dance at Carter last night."

"We had a little snow yet it's melting fast."

"The weather is quite cold here now."

"It sure rained last night."

"Ada sure is funny."

"Gee, we sure had fun."

"I'm so tired I can't keep my eyes open."

"Well I really don't know much news so guess I'll sign off."

"The boys are going to the dance tonight."

Sickness was common content in most of the rural letters and in many of the city letters, especially those of the poor of large cities. Hundreds of expressions illustrated by the following were written:

"Ed . . . was operated on for appendicitis."

"Mabel . . . has chicken pox."

"Mary has missed a lot of school, two weeks on account of scarlet fever."

"Mildred has leakage of the heart."

"Dad has been sick since last week but Mother's finger is fine."

Interpolated laughter was far more common in the letters of the girls than in those of the boys. In some letters there were many instances of it. A majority of the letters, however, were free from it.

Children of the different age and grade levels showed a variety of interests, some of which were quite com-

¹Fitzgerald, James A., *The Vocabulary, Spelling Errors, and Situations of Fourth, Fifth, and Sixth Grade Children's Letters Written in Life Outside the School* (Unpublished doctor's dissertation), University of Iowa, Iowa City, Iowa, 1931.

mon to all. For example, children of all ages showed extraordinary interest in the improvement of their homes. Papering, painting, varnishing, and remodeling were described, often with delight in anticipation of the improvement. "Ted got six new tan window shades and he oiled the floor"; and "You must see our place, it's beautiful since it was painted. I just can't describe it" are typical expressions. Plans for planting flowers, trees, and shrubbery were often mentioned. Care of the lawn and work about the house were frequently described, not always, however, in glowing terms.

Interest in younger brothers and sisters was common. Babies were a source of amusement and delight especially among the girls. Page after page was filled with stories of what the baby said, of the baby's walking, of the baby's new clothes, and new words. The arrival of a baby brother or sister not uncommonly called for a special letter containing the glad tidings. In the only instance in which pessimism was voiced the child said, "Maybe you are glad for the new baby, you haven't got so many. But believe me, I don't want to see anymore around here, we have one every year and I've took care of as many as I want to." There was interest, too, in what father did, in mother's trials, in the sickness of people, and in the weather, if interest can be indicated by the number of times these items were mentioned.

In the rural districts very often, and in the towns sometimes, youngsters of eight and nine years were evidently sharing the responsibilities and the burdens of home life, and worrying over the financial difficulties of the family. Letters to relatives expressed fears that the farm would be lost because the mortgage could not be met. Apprehension concerning falling prices, unfavorable weather, poor crop prospects, and unprofitable investments was common. One nine-year-old boy wrote, "Pa has gone to town about another loan. He'll have to pay high for it but we haven't had no crops for so long. I don't know what we'll do if he can't get it." A girl wrote, "I don't know what we'll do if it don't rain. Ma has been trying for work in town and we've been staying home from school to work here. Pa is still down. Has Uncle Jim worked any yet? Pa can't find work when he is well. We've just had corn bread and potatoes lately. We sold all of our cattle but one cow. Meat has been sure scarce here. Haven't had any at our place for over a month . . . the little kids sure do get hungry too. I'm going to try to fix them something more for tonight."

In sharp contrast to the adult feeling of responsibility shown in the letters just quoted, was the childish joy about vacations. Many of the youngsters had traveled extensively and their observations, descriptions, and comparisons were well expressed.

Rural children were at their best when telling of their pets. In this, more than in any other situation, they seemed to lose restraint and give vent to expressions which are really descriptive of the dog's stunts, the kitten's antics, the horse's capers. Sometimes, however, they enumerated their pets with but little description, as did one child, "I have a pup I call puppy, he is black and white. I have a red hen, and a white rooster, and a cat." One of the nicest letters about pets came from a fourth-grade rural girl who lives in the Rosebud country in South Dakota. Part of her letter is quoted,

"My little bunny is sure growing. He just loves his milk and alfalfa. He likes to sit at the door and look out and when he sees the dog he sure does scamper. His sides goes in and out and his nose goes up and down. It is a lot of fun to watch him."

There was a marked tendency, especially among the city boys, to offer advice to friends. Often this advice was based upon the merest conjecture but sometimes an unusual experience or activity was made the basis for offering suggestions. One boy said, "We have just finished decimals. They're not hard if you get a good start. Take my advice and when you have decimals get your lesson every day, if you don't you'll never get through them." Another boy said, "I took Isabell to the show and bought her some candy. She sure is expensive. Boy, listen to me — don't ever fall for an expensive woman." Another's advice on getting a job was . . . "I worked there three months. The best way to get a job is to walk right up and tell the boss you're good and what you want. I did. I told him what was what about me and that I wanted a job. It sure worked alright."

That children did not write letters of condolence properly seemed to be due to emotional restraint and inability in expression even more than to a lack of sympathy for the friend. One boy extended sympathy to a friend who had been injured by saying, "That was sure smart of you to get hurt and in the hospital. Are you much hurt? Once I was hurt. . . ." The remainder of the letter was confined to a recital of the writer's suffering. The fact that he wrote the letter seems to be evidence that he realized the obligation to console his friend, but his method of extending condolence needs refinement.

A girl congratulated a chum on a contest victory by writing, "Well I hear you won. I supposed you would because you got so much help. It's sure fine to be teacher's pet. Glad you won though."

Letters of request were unusually poor in context. They were not clearly stated and frequently degenerated into commands. Courteous phrasing of the request was very rare, apparently because the child did not know how to express his thought in an adequate manner. A good example of such phrasing was, "Say, send me that doll I left at your place. It's my favorite one and I want it. Send it right away will you?" The remainder of the letter contained news items and a postscript was added, "Don't forget the doll. I'll thank you much to send it."

School with its allied activities and interests held an important place in the letters of the pupils of the different grade levels studied. Good marks were very often listed, poor grades rarely appeared. If a low mark had been made in a subject, it was usually explained in some manner. An average below the last one was generally excused on the grounds of sickness, absence, and so on. Sometimes a pupil admitted that he did not study as much as usual. Failure was a great worry of almost every child who wrote about examinations and tests. "I hope I will pass," "I don't know what I will do if I don't pass," and "I think I will pass," appear over and over. The child who thought that he would fail dreaded the end of school, for as one child wrote concerning the final day, "Then I'll know for sure that I'll hafta to take it again." Failure was variously ac-

credited to illness, absence from school, work at home, difficulty of the school studies, partiality of the teacher, etc. Sometimes the child did admit that he was at fault. A boy wrote, "I just didn't (study)² enough; thought I'd pass anyway." Another stated, "I am just to dum to get no farther."

Discussions by rural children frequently indicated a dislike for school. The studies were often considered uninteresting: extracurricular activities, the chief topic of the city groups relative to school, were seldom mentioned by rural children, no doubt because there were comparatively few allied activities in rural schools. The wish was often expressed that a play might be put on and societies organized. On the other hand, that school seemed to be a real source of incentive to other children was indicated by the following type of quotation, "I thought that you might be interested in our school work. We are making history booklets about how the United States has progressed. . . . We got prizes on all the cards we sent to the County exhibit. We got first prize on our arithmetic booklets, second on drawing, writing, maps, and health posters."

²Parentheses are the writer's.

The teacher, her dress, her personality, her disposition, her attitude, her sympathy, her helpfulness and her faults were common topics of both boys and girls. The ill-natured teacher was heartily disliked. One child tersely expressed the general thought, "I don't mind a strict teacher but I sure hate 'em crabby and scolding all day. Our teacher says, 'don't, don't,' all day." On the other hand the teacher who had a fair amount of knowledge, a pleasing personality, and a sympathetic attitude was frequently the object of praise and encomium.

The thoughts, feelings, and emotions of children as revealed by these letters are significant from the viewpoint of education. Instruction to be effective must consider the experience, interests, capacities, deficiencies, fears, hopes, and responsibilities of the learner. Childhood as well as adulthood should be well balanced; there should be allotments of work and responsibility as well as increments of play and freedom. It should be remembered too that: "All work and no play makes Jack a dull boy." In this time of depression it is important that the youth be properly nurtured so that growth and development shall be healthy and wholesome.

Unto His Own—A Nativity Playlet *By a Sister of Mercy*

CHARACTERS: Miriam, *the Blessed Virgin Mary*; St. Joseph; Ben Ezra, *a venerable Nazarene*; 1st Innkeeper; 2nd Innkeeper; 3rd Innkeeper; Beggar Child; Ananias, *a wealthy cousin of St. Joseph*; Levi, *a wealthy friend of Ananias*; Orpha, *former companion of Miriam in the Temple*; Esther, *Orpha's maid*; Shepherds, *as many as desired*; Angels, *as many as desired*.

ACT I. THE DESIRED OF NATIONS

Scene I. The Home at Nazareth

[*Miriam is alone, working, when a venerable-looking Jew enters.*]

BEN EZRA:

The God our fathers loved give thee His peace, Miriam.

MIRIAM:

And thee and all thy household may He keep, Ben Ezra. Is 't aught that Miriam can do for thee?

BEN EZRA:

Tell me where Joseph is. An order here
For a new table and a couch have I
For my young son, whose nuptials will be held
Within a month. To furnish his new home
None better does the old Ben Ezra know
Than Joseph's skillful hand and honest heart.

MIRIAM:

Right glad will Joseph be to hear thy words;
'Tis now a fortnight since he last had work.
Each morning to the market place he goes
Seeking for some who may employ his trade,
Seeking, and finding none. People are poor
In Nazareth; they must ply
The hammer for themselves, or do without.

BEN EZRA:

People are poor in Nazareth? Yea, but why?

Why, but because the Roman rules our land,
Robbing our riches, wringing from our sweat,
His hated tribute; making this, our land
That once with milk and honey flowed for all
Of Jacob's sons, the heathen's pawn!
Let God arise, I say, and let His enemies
And ours be scattered!

MIRIAM:

Peace, Ben Ezra! Calm
Thy troubled mind. Hath not Jehovah said:
"Thy very walls are graven in My Hands,
"And though a mother should forget her child,
"Yet will I not forget thee, Israel."
He, the Almighty One, hath care of us,
And in His own good time will lead us forth
To victory. But here is Joseph. He
Will gladly take thy order for a couch
And table for thy son.

ST. JOSEPH:

Welcome, Ben Ezra!
Jehovah's peace be on thy head!

BEN EZRA:

May it rest
On thee, too, Joseph, and thy Miriam.
Hast any news from 'round the market place?

ST. JOSEPH:

Yea! A new edict hath been published there.
Caesar Augustus. Emperor at Rome,
Hath ordered the whole world to be enrolled.
Each man to his own city must depart
And have his name inscribed within the books
Of Rome. So, Miriam, thou and I
Must leave tomorrow morn for Bethlehem;
For from the tribe of Juda do we come
Of David's family.

MIRIAM:

Yea, Joseph, it shall be
As thou hast said. I shall make ready for
Our trip to Bethlehem at once. [*She leaves.*]

BEN EZRA:

To Bethlehem!
At once! Friend Joseph, thou art mad indeed
To leave thy home, to leave thy needed work,
And drag thy Miriam full eighty miles
In these bleak winter days to Bethlehem;
And all because a cruel Gentile lord
Hath minded him to tax us higher still!
What of the table and the couch I need?
To Bethlehem at once! Why such great haste
To do the bidding of a heathen dog?

ST. JOSEPH:

Nay, Ben Ezra, 'tis Jehovah's will
We do. As for thy table and thy couch,
If thou canst wait until we do return
Right gladly will I make them then for thee.

BEN EZRA:

Joseph, did I not know thy honest heart,
Then would I say that thou art no true Jew!
Why, if all do Rome's bidding thus,
Who will e'er free us from her cruel yoke?
Who will e'er follow, fight for David's Son,
The Captain who shall ransom Israel?
Who will advance His cause? Oh! for that hour
When Jacob's star shall rise and rule the world!
[*Curtain*]

ACT II. MAKE WAY FOR THE KING!

Scene I. Outside the Inns of Bethlehem.

ST. JOSEPH:

At last, dear Miriam, our trip is done;
Here is the city where our fathers rest,
The royal town of David. We shall find
Shelter within its walls. Here is an inn.
Have ye a room, sir, where we may abide
This night?

1ST INNKEEPER:

A room? No room for such as ye!
'Tis rumored that a prince is passing by,
A prince with all his royal equipage,
With camels and with servants not a few.
Mayhap he comes to set our nation free!
Go, menial! make all ready for the king!
We have no room for beggars such as these!

ST. JOSEPH:

There is an inn more modest, Miriam.
Let us try there. Pray, sir, have ye a room
Where we may spend this freezing winter night?

2ND INNKEEPER [*who has been listening to conversation at first inn*]:

My neighbor has his eye out for a king;
I do not boast such splendid fare as he.
More modest this my inn; and yet it keeps
My purse well filled. What care I for a king?
I'll be content to house his servants; feed
His camels, so they swell my purse with coins
Of gleaming gold! But can ye pay in gold,
Mayhap some corner I can find for ye.
What can ye pay? [*St. Joseph takes two copper coins out of his wallet.*]

Two pence, ha! ha! two pence!

Nay, get ye gone! Such beggars as ye are
Would rob an honest landlord such as I
Of house and purse! Ha! ha! Nay, get ye gone!

MIRIAM [*to a ragged urchin who holds out a begging hand*]:

Poor child! Hast thou no place to spend the night?
Here, take this wrap to warm thy freezing limbs!

BEGGAR CHILD: Lady, another inn is over there [*pointing*].

MIRIAM:

Jehovah, Father of the Poor, protect thee, child!
[*They go to inn pointed out and knock on door. An angry landlord comes, rubbing his eyes.*]

ST. JOSEPH:

Have ye a room where we may spend the night?

3RD INNKEEPER:

What mean ye by disturbing thus the sleep
Of a hard-working landlord? Well I know
By your mean looks, ye cannot pay a penny!
Why, one would think it were a king that knocked
At this unearthly hour!

ST. JOSEPH:

My cousin Ananias, Miriam,
Dwelleth in Bethlehem; and surely he
Will welcome us tonight. Let us go there.

MIRIAM:

Yes, Joseph. Where thou goest, I will go.
[*Curtain.*]

Scene II. The Home of Ananias

[*Ananias, seated in his home, rises to greet his friend Levi.*]

ANANIAS:

Welcome, friend Levi! I am glad to see thee;
'Tis many years since we were lads together.
I need not ask how fares it with thee, for
Levi the merchant is a name of power
In all Judea.

LEVI:

Well said, Ananias!
Indeed, it gives me gladness now to meet thee.
In truth, thou seemest likewise to have prospered;
So saith the size and beauty of thy dwelling.
Hast thou heard rumors of a royal traveler,
A mighty prince about to pass this way?

ANANIAS:

Yea! Some say on his way to visit Herod;
While others think the unknown prince who cometh
May be the Captain promised to our fathers
To free the tribes, to ransom Israel.
To trample under foot the pride of Rome.
And hold the scepter that shall rule the world!

LEVI:

Soon we shall see. Some say that of a truth
The seventy weeks of Daniel are completed,
While other signs, they claim, have been accomplished.
Soon we shall see.

ANANIAS:

But who are these that cometh
Along the dusty road? A man, a maiden,
Mere paupers traveling slowly on a donkey,
A sorry looking beast. — By mighty Herod!
They stop here!

ST. JOSEPH:

The God of Jacob bless thee, Ananias!
I am thy cousin Joseph, come from Nazareth.
Long years have passed since last we saw each other;
Meanwhile Jehovah hath caused thee to prosper.
We are come up to Bethlehem for the census,
To be enrolled as Caesar hath commanded.
The inns of Bethlehem are filled with travelers,
And we could find no spot to spend this cold night;
So, as of old, three strangers came to Abram,
Seeking the shelter of his tent — my kinsman,
I come to thee.

ANANIAS [*shrugging his shoulders*]:

Shelter? The merchant Levi is my guest.
I have no room for thee. What are the inns for?

ST. JOSEPH:

No room? 'Tis not for myself, Ananias.
I care, but for this tender maiden Miriam.
My youthful spouse. Hast thou no tiny corner
Where she may spend the night? The trip from Nazareth

Hath been a long and hard one, Ananias.
Full eighty miles these three days have we traveled;
And she is young, my kinsman, unaccustomed
To hardship such as I can stand. I pray thee—
Hast thou no room for Miriam?

ANANIAS:

The house of Ananias is no tavern.
I have one guest, and, I've already told thee,
No room to keep another.

MIRIAM:

Jehovah's Will be done. Dost thou know, Joseph,
That here in Bethlehem lives my friend Orpha?
For years we dwelt together in the Temple;
Washed side by side the sanctuary linens,
Embroidered vestments for the priests and Levites,
Played on the harp and sang sweet psalms to heaven.
Together, too, we left the holy Temple.
'Tis twelve months since; and Orpha will be happy
To see her Miriam, as she fondly called me.
Let us go there.

ST. JOSEPH:

Yea, Miriam, we must try
Again, for thy sake; and may Heaven help us.

Scene III. The Home of Orpha

MIRIAM [*to servant who answers door*]:

Is this the house of Orpha, Rahab's daughter?

ESTHER:

Yes, lady. Dost thou wish to see my mistress?

MIRIAM:

Yea, if thou wilt be so good as to call her.
Tell Orpha her friend Miriam awaits her.

[*Enter Orpha*]:

God give thee peace, dear Orpha! What sweet visions
Thy countenance brings rushing to my memory!
Visions of peaceful days we spent together
Within the Temple courts. Dost thou remember?
And here is Joseph, carpenter of Nazareth,
My good, kind spouse. We've come here for the census,
To be enrolled as Caesar hath commanded.

ORPHA:

A carpenter? The carpenter of Nazareth? [*Laughs scornfully*.]

Nay! Orpha, daughter of the Rabbi Rahab
Who entertaineth kings and royal princes
Doth not make friends with carpenters and beggars!
Come, Esther, show these carpenter folk the gateway!

ST. JOSEPH:

Esther, art thou so kindly as thy namesake
Of old, tell me where I may find a corner
For Miriam. At all the inns of Bethlehem
We've tried with ill success, and it is late.

ESTHER:

Poor, weary travelers! I am sorry for ye!
Were this my home, its doors were wide in welcome!

MIRIAM:

Ah, little maid, riches and worldly honors
Oft blight the buds of kindness in the soul.
So spake thy mistress twelve short months ago.
But canst thou tell us where we may find shelter?

ESTHER:

I know none other save the inns for travelers;
And, as ye say, ye have already tried there
In vain.—But stay! My father is a shepherd;
He and my brothers o'er their flocks keep vigil
On nearby hills outside the walls of Bethlehem.
On stormy nights they and their sheep find shelter
Within the rocky caverns on the hillsides.
One moment, while I go to get a lantern,
And I will lead ye there.

ST. JOSEPH:

God bless thee, Esther.

[*Curtain*.]

ACT III. THE KING IS HERE!

Scene I. The Cave of Bethlehem before Nativity.

[*The stage should be very dimly lighted*.]

ESTHER:

Here is the cave: a lonely spot and cheerless,
Yet better than the open wind-swept hillside
Or city's streets on this cold night in winter.
Now I will go and gather up some brushwood
That we may kindle here a fire to warm ye.
[*Esther leaves cave. St. Joseph arranges straw and spreads his mantle on it for Miriam to rest on; then lies down*.]

ST. JOSEPH:

Now rest ye here at last, my gentle Miriam.
'Tis but a poor home for the Son of David,
Emmanuel, the One Desired of Nations.

MIRIAM:

True, Joseph; yet 'tis He who so decreed it,
For we have followed but His all-wise ruling.
The ways of God are not the ways of men.
[*They go to sleep. Angels enter*.]

1ST ANGEL:

Know, that it is now the hour to rise from sleep. The night
is past, and the day is at hand. Arise, O Jerusalem, for the
Lord is nigh.

2ND ANGEL:

Come and show us Thy face, O Lord, who sittest on the
Cherubim; exert Thy power, and come. Thou who rulest
Israel, hearken.

3RD ANGEL:

Drop down dew, ye heavens, from above, and let the
clouds rain the Just One: let the earth be opened and
bud forth a Saviour.

ALL ANGELS:

Lift up your gates, O ye princes; and be ye lifted up.
O eternal gates, and the King of Glory shall enter in.

[*Curtain*.]

Scene II. The Cave of Bethlehem After Nativity.

[*When the curtain is raised again, the Nativity tableau is shown, and the stage flooded with light*.]

4TH ANGEL:

A light shall shine upon us this day: because the Lord is
born for us: and His Name shall be the Wonderful One,
God, the Prince of Peace, Emmanuel, the Father of the
World to Come, of whose reign there shall be no end.

5TH ANGEL:

A Child is born to us, and the government is upon His
shoulder. A scepter of justice is the scepter of Thy king-
dom. Thy throne, O Lord, is prepared from everlasting.
Thine are the heavens, and Thine is the earth; the world,
and all that dwell therein.

6TH ANGEL:

Let the heavens rejoice, and let the earth be glad in the
presence of the Lord, for that He is come. He hath set His
tabernacle in the sun: His going out is from the end of
heaven.

7TH ANGEL:

I will go before thee, and will humble the great ones of
the earth; and I will give thee hidden treasures.

8TH ANGEL:

The Lord hath reigned, He is clothed with beauty: the
Lord is clothed with strength, and hath girded Himself
with might.

9TH ANGEL:

The heavens show forth the glory of God. O house of Jacob,
come ye, and walk in the light of the Lord.

10TH ANGEL:

Who shall stand in His holy place?

[Here Esther, followed by shepherds, appears at entrance to cave, her arms filled with kindlings. She looks around in surprise and awe. The Blessed Virgin Miriam beckons her to come near the manger. She does so, followed by the shepherds, who group themselves around the cave.]

The innocent in hands, and clean of heart. Rejoice exceedingly, O daughter of Sion; publish it, O daughter of Jerusalem: behold, thy King and Saviour cometh to thee.

ALL ANGELS:

Behold the Lord the Ruler is come; and dominion, and power, and empire are in His Hand.

ALL SHEPHERDS:

This is the Lord's doing, and it is wonderful in our eyes.

[Curtain.]

[The words of the angels have been taken from the Missal for the Advent and Christmas seasons. They may be omitted entirely or divided among a smaller number of angels than designated, without changing the sense of the play.]

Music

At end of Act I: "O Come, O Come, Emmanuel" (St. Gregory Hymnal, No. 2 or No. 152).

At end of Scene III, Act II: "Hark! A Mystic Voice is Sounding" (St. Gregory Hymnal, No. 1).

At end of Scene I, Act III: "Tollite Hostias" (St. Gregory Hymnal, No. 160), or "Lift Up Your Heads, O Ye Gates."

The Child Who Had No Gift: A Little Drama for Christmas

By a Sister of Mercy

SCENE: Manger containing Infant; girl representing statue of Blessed Mother kneels by Crib. [Four little children enter.]

FIRST CHILD:

I've brought You an apple, dear Jesus,
All shiny and round and red;
I brought it to eat at luncheon,
But this morning our Sister said,
"Let us make a sacrifice
To please the Infant Dear."
So though I'd like to eat it,
I guess I'll leave it here.

SECOND CHILD:

I've brought You a blanket, Sweet Jesus,
It belongs to Dolly's best bed.
I worked so hard to make it,
Pricked my fingers until they bled;
But I hope You'll like it, Sweet Jesus,
As over Your Feet it's spread.
If You think You'd like Dolly's bonnet,
I'll bring it to put on Your Head.

THIRD CHILD:

Here is a plant, dear Jesus,
It's all my very own.
I've watered it and cared for it;
Yes, I did it all alone.
I grew it for Mother's birthday,
It comes on January third;
But I will make the sacrifice,
So don't You say a word.

FOURTH CHILD:

Now what do You think I've brought You?
No, nothing like the rest.
It's only my number-work paper;
I hope You'll like it best.
I didn't want to do it,
But when I thought of You,
I said, "I'll make a sacrifice,
For Jesus my paper I'll do."

FIRST CHILD: So now, good-by, Sweet Jesus,

SECOND CHILD: We're going out to play.

THIRD CHILD: We love You and Mother Mary;

FOURTH CHILD: We'll come some other day.

[All go out, throwing kisses at Baby.]

[Enter fifth child slowly.]

FIFTH CHILD:

I couldn't come with the others;

I've nothing to give, You see.

I couldn't make a sacrifice,

I've been busy as I could be.

I helped to take care of the baby

When I wanted to go out and play;

Ran errands for Mother and Daddy,

Helped Sister in school all day.

I'm sorry I've nothing, Sweet Jesus,

I'll stay here and visit a while. . . .

I'm awfully tired and sleepy —

I seem to see Mary smile.

[Soft music; child sleeps.]

BLESSED MOTHER:

You thought you had nothing to offer, child?

Now wait, and you shall see

How every act you did today

A lovely gift can be.

Each step you took for Mother,

When you might have been at play,

Each task performed for Sister,

Each thing you did today

The angels bore to heaven,

For priceless gifts are they.

Jewels of self-sacrifice

Kind deeds to young and old

Are flowers in God's Kingdom

More precious than silver or gold.

[Small angel enters bringing basket of flowers.]

BLESSED MOTHER:

Here are gifts, dear little child,

Behold them every one.

Give them yourself to Jesus,

'Twill please my Little Son.

[Child takes basket, places it near Crib; Angels disappear;

Blessed Mother goes back to position; child awakes.]

CHILD:

Of course I was only dreaming,

But now I surely know

I had some gifts for Jesus,

Sweet Mary told me so.

So thank you, Mother Mary,

I, too, shall go and play.

I love you and Baby Jesus,

I'll come some other day.

[Exit. Curtain.]

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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The Twenty-Fifth of December

In the 5199th year of the creation of the world, from the time when God in the beginning created the heaven and earth; the 2957th year after the flood; the 2015th year from the birth of Abraham; the 1510th year from Moses, and the going forth of the people of Israel from Egypt; the 1032nd year from the anointing of David King; in the 65th week according to the prophecy of Daniel; in the 194th Olympiad; the 752nd year from the foundation of the city of Rome; the 42nd year of the rule of Octavian Augustus, all the earth being at peace, Jesus Christ, the Eternal God, and the Son of the Eternal Father, willing to consecrate the world by His most merciful coming, being conceived by the Holy Ghost, and nine months having passed since His conception, was born in Bethlehem of Juda of the Virgin Mary, made Man.

The Nativity of our Lord Jesus Christ according to the Flesh.—Roman Martyrology.

The Season's Greetings

In this season of good tidings of great joy, what more appropriate Christmas greetings can go forth from the editor to the readers of the CATHOLIC SCHOOL JOURNAL than those great wishes of the mind of the Church as expressed in the liturgy of Christmas Day:

"Grant us, we beseech Thee, Almighty God, that we who are bathed in the new light of Thine Incarnate Word, may show forth in our works, what shines bright by faith in our minds."

"Grant, we beseech Thee, Almighty God, that the New Birth of Thine only-begotten Son in the Flesh may set us free, whom the old enslavement doth hold bound under the yoke of sin."

"Grant, we beseech Thee, Almighty God, that as the Saviour of the world, born on this day, is to us the Author of a divine generation, so may He be also the Giver of immortality."

—E.A.F.

Catholic in Creed and Anti-Catholic in Culture

We have often observed the number of Catholics who apparently were drilled in the formulas of their religion in Catholic elementary or high schools, and even in Catholic colleges, knew them, went to Mass on Sunday, received Communion at least once a year at Easter time, but who were woefully deficient in the Catholic view of life, and who unknowingly would compromise the Catholic view in practical affairs. We have often missed the significance of this fact of actual life in our catechetical teaching. In fact, we have made the unwarranted assumption that this learning of questions and answers was sufficient in training for the Christian life in the alien atmosphere about us.

Father George Bull, S.J., in an address on the "Function of the Catholic College" points out that the Catholic with his ready answers finds himself in a situation where his problem is not debate but a kind of living. He says:

But, unfortunately, he will not be required so much to debate in the modern world, as to live. He must encounter not so much a set of formulas as a living, breathing attitude toward life as a whole. And so, despite the intelligence and readiness of his formulas, if he has allowed himself to believe that between him and the modern world there is conflict only in religion, and not in total outlook, he may easily come to subscribe to movements, against which he can find nothing in his formulas, but which contradict, nevertheless, the Catholic's attitude toward life as a whole.¹

He says even more significantly:

He (the Catholic graduate) may have her formulas, but he has not her attitude. Gradually, his formulas will begin to seem very remote from the concrete circumstances of daily life. He does not defend them, because he does not know they are attacked. And he comes finally to the awkward and intolerable position of the man who is Catholic in creed and anti-Catholic in culture.²

What Father Bull says is significant for all levels of

¹Rev. George Bull, S.J., *The Function of the Catholic College*, page 7. The America Press, New York, N. Y.

²*Ibid.*, page 9.

Catholic education. What he says is significant for the whole curriculum of Catholic education including religion. We have in the *Religion-in-Life Curriculum* pointed out this same need in the teaching of religion on the elementary-school level. — E.A.F.

Some Workbooks in Religion

One wonders at times how a great principle becomes in practice a pathetic futility. The principle that education is life, and self-activity is characteristic of the process, becomes in some progressive schools as well as in others, a meaningless round of activity.

The students in modern schools are supposed to be active — doing something. Workbooks have become the order of the day. As purely supplementary activities, they may have a place, but they cannot become central in education. They are considerably lessened in their value as they are combined rather exclusively with true-and-false tests, finding words for completion tests, drawing lines from a picture to a word.

These reflections are the result of examining over a long period the workbooks in religion. One wonders what conception of religion and of a virtuous life a child will get who uses such books. Is religion a matter of finding words to fill in sentences, or of crossing out wrong words, or of rejecting false answers? One acquainted with these procedures realizes how skillful one can become in finding the word or crossing out sentences without ever getting any idea or conception of what he is doing. They asked for bread and they received a stone.

The daily preoccupation with such procedures in the religion class can result only in a strange melange of false and true statements. It is a kind of game. How different this is from the Christian formation of children of which the Pope speaks. How different this is from the emphasis on truth in the teaching of religious doctrine that is of fundamental importance. How different this is from the religious activity that is really formative of man's spirit.

Is not much teaching of religion a pathetic futility? — E.A.F.

Dramatization in Religious Teaching

One of the amazing things about our teaching of religion has been the amazing reaction of large numbers of our students. To put it quite bluntly and frankly, they do not like it. The Sodality group have done excellent service in frankly recognizing the situation and meeting it on the high-school level.

On the elementary-school level as well as the high-school level, dramatization will serve as a stimulating and vivifying aid in religious instruction. Useful and helpful as elaborate and formal dramatizations with their costumes and rehearsals are, they are by their very nature exceptional if for no other reason than that they consume so much time. It is dubious whether the educational results are proportionate to the time spent.

What we are referring to here is the informal and

spontaneous dramatization. The teacher must have thought it out in advance, but for the children it might be a spontaneous working out seemingly under the inspiration of the moment. Is there any reason in the world why a class should not dramatize the story of the prodigal Son, of the Good Samaritan, or the story of Ruth, or incidents in Tobias?

It is amazing how simple it is. It is even more amazing in its educational results as the children analyze the story, decide on how the character shall be presented, and then try to live the character.

There is no reason why religious teaching should be so often dead and deadening. It may be made alive and vivifying. Dramatization is an aid, ready to serve you, if you have just a little imagination. — E. A. F.

Poetry in the Teaching of Religion

The Catholic Church has always used the arts to reinforce and stimulate the religious feeling. It has also used them to express it. A Mass in the medieval cathedral was as a symphony of the arts. Every art was there to heighten the effect of the tremendous thing that was happening on the altar.

Why should we not use the arts in our religious teaching — particularly one that is so immediately available — poetry. In the *Religion-in-Life* curriculum about one hundred and twenty-five poems are listed to reinforce, or supplement, or illustrate the religious teaching of the first three grades. I have seen a collection of approximately a thousand poems that might be used in the eight grades of the elementary school.

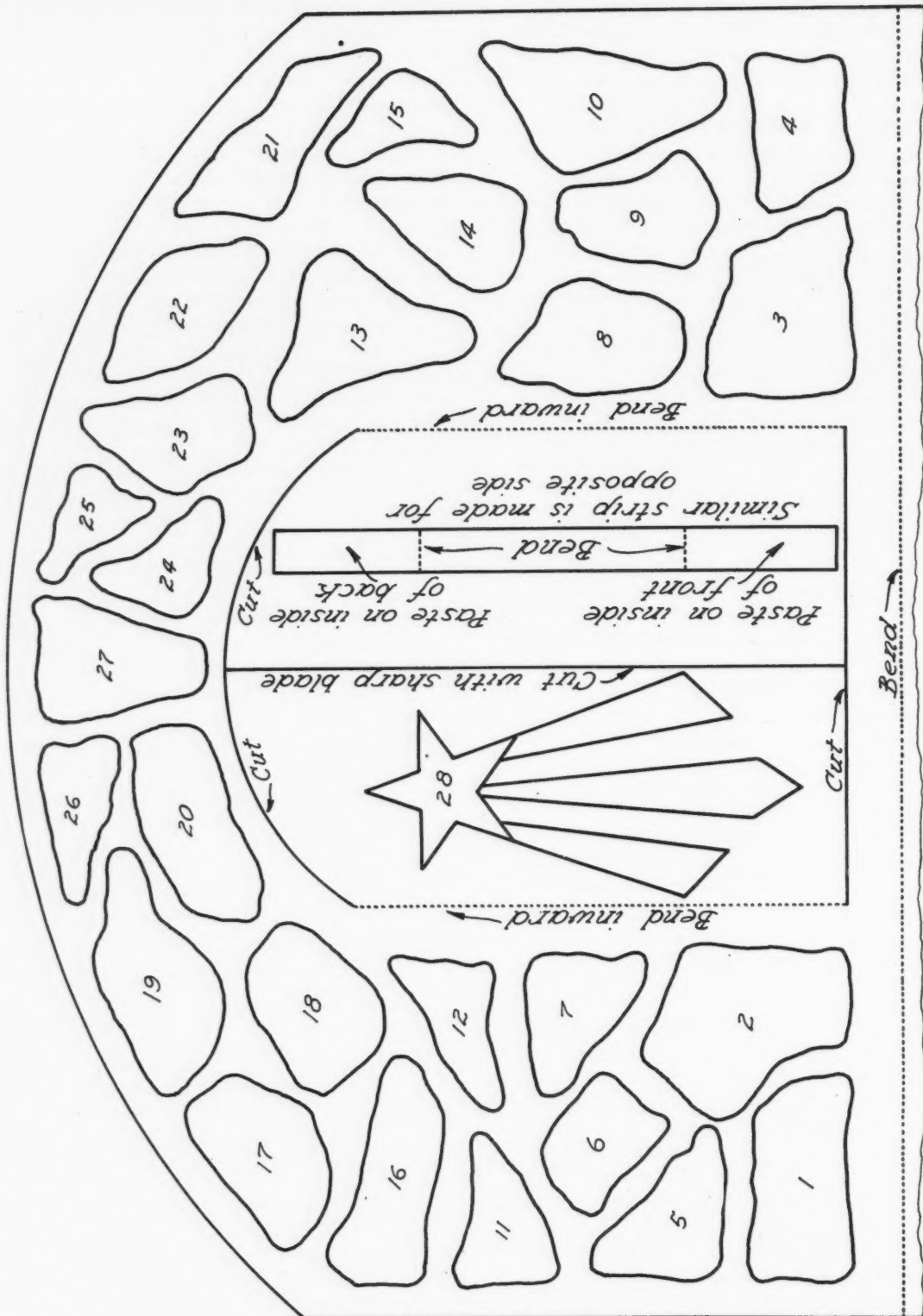
Need it be added that to use poetry effectively in the teaching of religion, the teacher must know and appreciate literature. No pietistic interpretations, no discovery of an elaborate symbolism that is not there, no just dragging the religion in or the poetry in. The poetry must be taught as poetry influencing the mind in its own effective way. Mere didacticism is likely to destroy it. Tacking on morals will not serve. Poetry having its origin in religion still has to a remarkable degree the religious spirit. It has often a specifically religious content. Why not, in accordance with the tradition of the Church, use poetry in our religious teaching today? — E. A. F.

All Generals?

The *Fortnightly Review* has a very interesting brief paragraph. It is: "The Catholic laity," says Father Gillis of the *Catholic World*, "must get rid of the idea that the army of the Church, like the army in a Latin American republic, is composed entirely of generals."

Certainly the Pope has no such conception. In the Papal conception lies the possibility of the social reconstruction of society; in it is the possibility of the renewal of all things in Christ.

What genuine co-operation means, the "Legion of Decency" showed. There is a tremendous latent power that should be hitched to the spiritual welfare of mankind. — E.A.F.



Patterns for a Christmas Crib for the Infant Saviour, designed by the Sisters of the Sorrowful Mother.—The star shown on the door is to be pasted above the keystone of the arch. The strip, also on the door, is for joining the front and back of the crib. Only the front of the crib is shown; the back has the same shape. Between the "Bend" at the bottom of front (dotted line) and a similar "Bend" at the bottom of the back there is a floor about two inches wide.

Practical Aids for the Teacher

All contributions to this department will be paid at space rates.

A Christmas Gift for the Infant Savior

By Sisters of the Sorrowful Mother

Holy Mother Church prepares for the coming of the Christ Child by the holy season of Advent. To many Catholics, however, the four weeks before Christmas mean no more than a time to plan their Christmas gifts for friends and relatives, without giving a thought to the real meaning of Christmas, or preparing their hearts for the Saviour's coming.

Children in parochial schools can and should be taught early to prepare their little hearts for the Infant Jesus by acts of virtue suitable to their age. In this way, a religious spirit will be inculcated, and the fact impressed upon them that Christmas has a deeper meaning than the mere giving and receiving of presents. They will learn that on this day, the Christ Child desires to be born again, through grace, in their youthful hearts.

One way of making the preparation for Christmas pleasing to the Infant Saviour, and at the same time, appealing to the children, is to have them make a crib, the material in it to represent a spiritual offering of prayer, little sacrifices, and acts of virtue.

On a background of neutral-colored construction or other stiff paper, cut in the form of a stable, figures of darker-colored stones are pasted by the children in the following manner: Each child is given a background, a set of 27 stones and one gold star, together with an envelope containing 28 slips, on which are written certain practices for him to perform. The background and stones can easily be prepared by the children during the art period. The star and the rays can be cut all in one from gold paper, with a backing of heavy paper or light cardboard to make it sufficiently firm. A Dennison gold star pasted over the cut one will give it a more finished touch. Beginning about the last week of November, each child draws a slip from his envelope—preferably at the close of the afternoon session. The following afternoon, if he has faithfully carried out the practices given on his slip, he is permitted to paste one paper stone on his background. At the same time, he draws another slip for the next day. If, for some reason, a child cannot carry out the direction on his slip on one day, he could do so at any other time during the four weeks. When all the practices have been performed, and all the figures, including the gold star, have been pasted on the crib, it is folded, the front and back being held upright by narrow strips of cardboard pasted on the inside. The door is creased and turned inward, and finally, an attractive picture of the Child Jesus is pasted to the inside of the crib. The children may then take their cribs home.

To simplify the placing of the stones, the back of each one may be numbered to correspond with a similar number on the identical form outlined on the background of the crib. The slips may also be numbered accordingly.

If the teacher prefers, one large classroom crib could be made. In this case, all the practices should be written on the blackboard and one at a time decided upon either by vote or by number. After every child has done the required good work, one of the stones is then put in its place. Naturally when group work is being done, it may happen that some children will be slow to respond, either because of timidity or spiritual sloth. These may be spurred on to do more, if the teacher will try to make them realize that it is a privilege to contribute toward placing each stone in the crib. If some



The Christmas-Gift Crib.

fail to do so, others may gain extra merit by doing double their own share. In order to avoid having the children publish their good deeds, a small box could be placed conveniently for them to drop in slips on which they have written the practice, or its number.

When the crib is completed, the teacher should try to procure for it as beautiful an Infant as possible. The crib can then remain in the classroom until Candlemas Day.

Practices for the Christmas Crib

1. Says your teacher, "Now be still,"
Answer quickly, "Yes, I will."
2. Be kind to everyone today.
Kindness smoothes the roughest way.
3. "Thank you" say for every favor.
Gratitude gives life sweet flavor.
4. Whatever comes to table, eat,
Be it sour, good, or sweet.
5. Say ejaculations twenty.
Don't think three or four are plenty.
6. Pay the Lord a visit, dear,
He just loves to have you near.
7. Three acts of charity perform,
Perhaps your mother is quite worn.
8. If Sister corrects you, don't answer back;
Of humility, you know, 'twould show a lack.
9. Obedient be to mother and dad.
Five times; won't Jesus be glad!
10. Instead of study you'll like to play,
Offer Jesus a sacrifice today.
11. In all your studies, do your best.
Answer quickly; don't wait for the rest.
12. Someone is always disturbing you,
Don't get impatient, whatever you do.

13. Somebody's mean to you, makes you hot,
Stifle your feelings, right on the spot.
14. "Time to get up!" 'Tis mother's call.
Jump out quickly, don't wait at all.
15. Five Our Fathers for your Pastor say;
You may say more if you wish today.
16. A Holy Mass devoutly hear,
If possible on a weekday, dear.
17. Morning, evening, and at meals
Pray — lest Satan your good work steals.
18. Make the good intention right;
"All for Jesus" makes tasks light.
19. Your prayers with great devotion say
And Jesus will bless you throughout the day.
20. Today help someone with his work;
One good turn another is worth.
21. Be careful of your tongue today.
Say no wrong word at work or play.
22. Keep on your face a smile that's wide,
Though storm and clouds the sun would hide.
23. Be courteous, cheerful, and polite,
From early morning until night.
24. Improper things, see not nor hear,
Remember your Guardian Angel's near.
25. Be kind to all you chance to meet
For where love is, there life is sweet.
26. Make a spiritual Communion three times today
That the dear Infant Jesus may come and stay.
27. Be patient today; be gentle and mild;
With Mary, His Mother, adore the sweet Child.
28. Don't pout if you corrected are,
Let this be your Christmas star.

Symbols: The Creation; Preparation for the Redeemer

Sister M. Jeanette, O.S.B.

You have heard the story of the creation of the world very often. Perhaps you have heard it so often that you think you know all about it. To think this would be making a great mistake. Very wise men and very great scholars have studied the story of the creation for many years and they are sure that they have still much to learn about it. Therefore, let us also study the subject; we will turn to the Bible, and to the books written by wise and holy men, and try to find out more than we already know about the creation of the world.

In your reading you will frequently meet with the term "supernatural truths." Before we begin our study we will make sure that we have the right idea of the terms "natural" and "supernatural." All the knowledge you can acquire by means of your senses and your own reasoning is called "natural knowledge" or "natural truths." That looks easy, but since it differs in creatures we will explain more carefully.

If a child of six years talks, that is natural, for all normal children talk at that age. But if your dog would talk to you like your mother or father does, or if your baby sister who is only six weeks old would ride a bicycle, that would not be natural. So the same act can be natural for one person, and supernatural for another. Think of some truths which you have learned by the use of your own natural powers, and compare these with some truths which are supernatural.

We all realize that we learn more and more with each year of our life. Yet we also find that there are some things which we are unable to learn. We express this by saying that our power of getting knowledge is limited. This is true even in the physical world around us. We cannot learn all about the stars, for we have no power to see them clearly. Right on this earth there are many things we do not understand thoroughly. The wisest botanist cannot explain all about the growth of a plant. We use electricity, but we do not understand just *what it is*; that is, we do not know its nature, its essence. But it is still more difficult to understand the spiritual world, the supernatural order.

Some men are taller and stronger than others in body, and just the same thing happens in powers of the mind. Some men are stronger in their power to think and reason. There have been great thinkers who have used their mind so well that they surpassed thousands of other men. These men are called "philosophers" and they reasoned well; some of them reasoned so well that they found proofs for many truths. They could prove that there is a Creator; that man was made by this Creator for a purpose; and that this purpose is something greater than to enjoy the pleasures of life on earth. They knew that this purpose, or end of man, was a higher and nobler one than any that could be reached here on earth. But after reasoning thus far they could not understand clearly what was to become of man after death. So even these wise men found that their powers are limited, especially in regard to the knowledge of spiritual truths.

You have already learned for what purpose man was created; you learned it from your mother before you went to school. You have heard your teachers say it many times since you went to school. You often told others that "man was created to know God, to serve Him, to love Him, and to be happy with Him for all eternity." So you think that this is a very easy question to answer. How is it that you can answer this question better than the wisest philosopher? It is because someone has told you. But who told your mother, or your teacher? Did they think this truth out for themselves? Let us see how they, and the first man, came to know it.

God is very good and He loves us very much. He knows that we could easily make a mistake when we try to think out things for ourselves. This would be very sad in matters which determine our final end, our eternal salvation. So He did not leave it uncertain, but gave us direct knowledge of all those things which we must know in order to gain happiness with Him in heaven. He has not told us everything about heaven and about Himself; but He has told all that is *necessary* in order to live right and to love Him. These truths which He has told us directly are called "supernatural truths" or "divine revelation." Revelation means "drawing back a veil"; God, as it were, draws back the veil that hides Him from our eyes, and lets us see something of the spiritual world. To very holy persons He has often revealed much more than to others. As some men are great in stature, others are great in mind, so also some men are great in the knowledge and love of God.

You often hear the Bible called the "Word of God." The Bible contains the supernatural truths which God has revealed to man at different times. It also contains many natural truths, such as the history of the Jewish people, their customs, and their laws. In fact, the Bible contains so much information that only great scholars can understand it well. If we

were to read only parts of it, we might think that the statements made are contradictory, and so become very much confused. For this reason the Catholic Church commands us to accept the interpretation which she offers us. This keeps us from falling into errors which might lead us away from God. When we read the Bible we should do so devoutly, for it is God who speaks to us through its pages.

The Bible is divided into 72 books. Those written before the birth of Christ are called the Old Testament. The first of these is called the Book of Genesis. The first line of the first chapter in this book says: "In the beginning God created heaven, and earth." Then it goes on to tell about the creation of the earth, of man, and his history. But what is meant by the word *heaven* in the first sentence? While the Bible tells us very much about earth and man, it tells us very little about the heaven which is mentioned first. Only after reading all through the Bible do we learn what is meant by that word.

First we find that *heaven* does not mean the blue sky above us, as that was the firmament which God created on the second day. So the word *heaven* must have another meaning. Also we find that the sun, the moon, and the stars were created only on the fourth day. Therefore, the word *day* must have meant something else than what is now called a day of 24 hours. After having studied all the Bible and much history, and getting much special help from God, we can combine all this knowledge and get a fairly good idea of what is meant by *heaven*. Of course it is not as explicit as the knowledge of man and his deeds on earth. But we learn that *heaven* means the world of spirits; that there is a great number of these spirits; that they differ in wisdom and power, and are divided into nine "choirs" or classes; that they are far superior to man in intellect, and although they are spiritual beings, they have power over matter; that they had to undergo a trial before they were confirmed in their union with God; and that some of them, headed by Lucifer (which means "light-bearing") failed in that trial and were cast from the heaven of bliss into regions of darkness and misery. One of these spirits is mentioned in the third chapter of the Book of Genesis. He envied man because of the happiness which Adam and Eve enjoyed, and especially because he knew that man was to occupy the place in heaven which had been left vacant by the fallen angels. His envy urged him to use his great powers in order to lead man away from God.

When Lucifer was cast out of heaven he lost his happiness, because he lost the love of God. But he still had left his power over matter and his intellect. This cunning he used to tempt Eve. He knew if he told the truth and showed himself in his ugliness he would not lead her into an act of disobedience. But he wanted man to share the misery into which his own foolish disobedience had led him, and so he made disobedience to God appear very attractive. He used the serpent, which was "more subtle than any of the beasts"; perhaps it also was very beautiful. You have often heard the story of the temptation of man and how Eve consented to disobey God. Here in Figure 1 you see Eve (designated by her name) and a serpent offering a beautiful fruit. Usually we think of this fruit as an apple, but as the Bible does not name it, we do not know what kind of fruit it may have been. But it was a fruit that *appeared* good and desirable. Curiosity had led Eve to come near to the tree and examine the fruit which God had said they should not eat. As she looked at the fruit she longed to eat it, for she saw "it was fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat."

Satan had told her that the effects of eating the forbidden fruit would be pleasant. They would "be as gods, knowing good from evil." He uses the same tricks to deceive men today; no one would commit sin if he were to see it in its true ugliness. Man would turn away from sin in horror and disgust if he saw it as it really is. But "to be as gods" looked fine

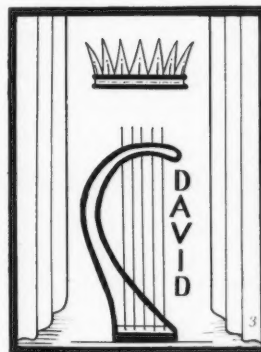


to Eve. And so the evil spirits contrive to make disobedience to God look like independence, like something very pleasant. Because he deceives man and hides the ugliness of sin and evil, he gets man to turn away from God and to commit sin, just as he induced Adam and Eve to sin in paradise. Every sin is a repetition of the story of the fall of our first parents, and is just as foolish. Every sin is followed by the loss of grace; to lose sanctifying grace is to lose God. It is the greatest misfortune that can happen to any man.

All men should learn from the sad experience of Eve to guard against being deceived by the evil spirit; and all should learn to avoid sin by keeping away from temptation. When disobedience to God's command looks pleasant and attractive, think of the misery which results from offending and losing God.

Adam and Eve were very sorry for their disobedience, and therefore God forgave them their sin. But He allowed them to suffer in expiation for their offense. Since they had been very happy before they sinned, the contrast of their misery now made the punishment all the more painful. They would have despaired if God had not promised them a Redeemer who would be born of a woman who would "crush the head of the serpent." This statement in the first book of the Bible is more explicitly dealt with in the last book of Holy Scripture. In the Apocalypse, which St. John wrote some time before he died, he tells of "the woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." Figure 2 shows this vision in a symbolic manner. The Blessed Virgin Mary, designated by the monogram, bearing Christ (XP) in her bosom, surrounded by twelve stars (the apostles) and surmounted by a cross, is the woman who crushed the head of the serpent, the evil spirit, by giving to the world Christ, our Saviour.

Adam and Eve did not know that their children would have to wait for thousands of years until this promise of God to give them a Redeemer would be fulfilled. They lived many years on earth, and suffered very much. They knew that their sin was great, and that their penance would have to be severe. Their keenest grief was caused when their dear son Abel was killed by the hand of their other son, Cain. As they



saw the horrible result of sin and disobedience in their children they more and more understood the enormity of their sin.

The Bible goes on to tell us many interesting events in the history of Adam and Eve, and of their posterity. Sometimes these men were good and noble; more often they were evil and vicious. God punished them in various ways in order to induce them to repent and to reform. We read of the deluge which destroyed all but Noe and his family; of the nations which conquered them in wars and led many of them into exile and captivity. There are men now living who think that these stories in the Bible are not true; but there are other men, called archeologists, who are excavating old ruins in Palestine and who find many proofs for the stories in the Bible. A good Catholic believes the words of the Bible because Christ often quoted the Scriptures as an authority, and because the Church commands her children to believe what the Bible says.

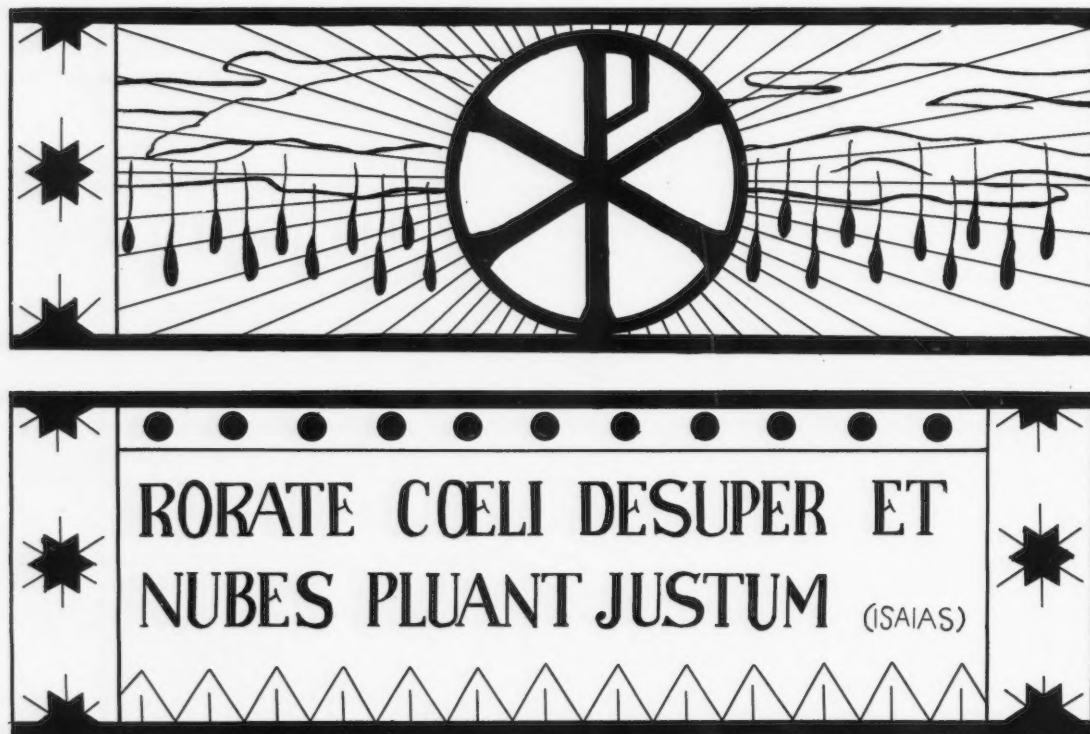
The most renowned man of the Patriarchal period is Abraham. He was a good and holy man, who was obedient to God in all things. God promised him that from his descendants would be born the Messiah, the Saviour of the world. The Jews were proud to call themselves the "sons of Abraham." Jacob was the grandson of Abraham, and one of the most beautiful stories in the Old Testament is the story of his beloved son, Joseph. But the future Redeemer was not to be born of the tribe of Joseph. This honor was to belong to the tribe of Juda, an older son of Jacob.

Year after year, and century after century passed, and the longing for the Redeemer became stronger because the Jewish nation had sunk deeper into misery and sin. They were finally threatened with complete extinction under their ruthless

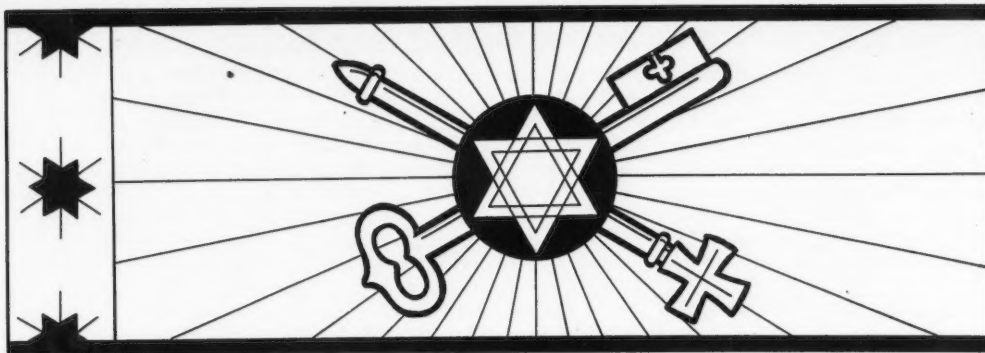
conquerors. Under one king they had gained glory and honor among the nations. This king was David, who had been a shepherd boy in his youth. He was kind and gentle as a lad, but also brave. In order to save the sheep in his care, he attacked a lion and a bear, and killed them. For his bravery, his gentleness, and his loyalty to duty, God chose him to be King of Israel, His chosen people.

David was a good and holy king, and did much for the glory of God. Among other things, he composed lyric poems, called the Psalms, which he taught the priests to chant in honor of God. David himself sang them and played the harp in order to make the service of God more beautiful and solemn. For this reason God loved him and blessed his work. David once yielded to temptation and committed a grievous sin; but he repented and did penance for his error.

From the house of David the Redeemer was to be born, but only after many more centuries of waiting and longing. Figure 3 shows this long-drawn-out longing and expectation of the nation. The Prophet Isaias (xiv. 8) sang in his prophecies: *Rorate, coeli, desuper, et nubes pluant Justum; aperiatur terra, et germinet Salvatorem*. If you listen to the singing at Holy Mass during Advent you will hear these words chanted many times. It expresses our longing for the coming of Christ into our hearts. In the Bible they express the great longing of all the people for One who could and would redeem them from the misery in which they sighed. Notice how the people who spoke and sang these words called upon all creation to aid in the coming of the Saviour. The heavens (*coeli*) were asked to produce Him as dew is produced. The clouds (*nubes*) were implored to rain the Just One (*Justum*) upon the earth. The earth (*terra*) was petitioned to open up and sprout forth the Saviour (*Salvatore*) even as plants



Symbolic Blackboard Border Design (Sections 1 and 2) — In the first section Christ is represented in the center. XP are two Greek letters (Chi and Rho) that form the initials (Chr) of His Holy name. The beams of light emanating from Him indicate that He is the Sun of Justice and the Light of the World. Christ is here seen amidst clouds and drops of rain and dew. This refers to the second section also. The Prophet Isaias expressed the longing of the nations for the coming of the Redeemer by the words Rorate, coeli, desuper; et nubes pluant Justum. He calls upon the clouds to rain down the Just One; and on the dews of heaven to form Him whom the nations desire. The words of section two are pictured in section one. — Sister M. Justina, O.S.B.



Symbolic Blackboard Border Design (Section 3)—In the third section there is a star in a dark field. This star represents Jesus, the Light of the World, who came into the night of sin and misery to enlighten the human race. The Key in the picture tells us that He opened heaven for mankind by His passion and death on the cross. The scepter is a symbol of His power, for He reigns with God for all eternity.

— Sister M. Justina, O.S.B.

and trees grow from her bosom. This longing for the Messiah was as the desire for rain in a hot, dry summer. People experience this during a season of drought and expect the longed-for rain from every cloud that appears in the sky.

Finally, at least four thousand years after Adam and Eve had died, a virgin was born of the tribe of Juda, of the house of David, whom God chose to bring the Redeemer into the sin-tormented world. He gave to this virgin very wonderful gifts in order to prepare her for the most noble calling granted to any creature. Her vocation was to be the mother of the Messiah, the Son of God. The first of these gifts was her Immaculate Conception, which kept her spotless from original sin, a privilege which she alone possesses. God also gave her a very high degree of holiness, so that the Archangel Gabriel greeted her with the title "full of grace." To these gifts the Virgin Mary added many virtues by practice and so excelled all men in humility, charity, and resignation to God's Holy Will.

In Figure 4 Mary is represented by the lily. Mary is as pure in soul as the white petals of the fairest lily. Her spiritual beauty attracts the love of God. This is shown by the dove above the lily, which represents the Holy Spirit who overshadows the lily (Mary) with His heavenly power, making her the mother of Jesus. Mary is the special object of love in the sight of the Holy Trinity. God the Father loves her more than any other of His children for her humble obedience. God the Holy Ghost loves her more than any other soul because she is the most pure spouse. God the Son loves her more than any other human being because she is the most loving and lovable of mothers. The three persons of the Most Holy Trinity co-operate, as is shown in this symbol, in making Mary the mother of God, the mother of the Redeemer, the most perfect and most holy of creatures.

As the Jews longed for the Messiah, as Mary desired to possess Jesus, so we should long for and desire the Christ Child to come into our heart. Like Mary, we should prepare our heart by purity, humility, and love. By prayer (especially those praising God), and by the practice of virtue, our soul becomes pleasing to the Holy Spirit, and He will come and dwell in us with His divine grace. Holy Mother Church invites us all to prepare our heart for the Infant Jesus during the Advent season. Each year she invites us to celebrate the birth of Christ. She wishes that He might be born in each heart that loves Him. If we prepare in the right way He will give us His blessing and His peace; He will love us in proportion to the love we give Him. The more generously we give to Him the more generously He will give to us, and "we shall abound" in His love. Therefore love Jesus, and you shall have every day of your life a merry, joyful, blessed Christmas.

Apparitions of Lourdes— Playlet for December 8

Sister Mary of Grace, C.D.P.

Characters: Blessed Virgin, Bernadette, two women, several children, chorus, crowd, and interpreter.

Setting: The Grotto of Lourdes. Suggestions: *The Grotto is made of brown paper covered with green vines. In the center of the rocks is a curtain over a hidden platform through which the Blessed Virgin enters. A spotlight focused on the apparition will add much. For the fountain a dish of water under some moss or leaves may be used.*

Costumes: *The Blessed Virgin wears a white dress with full sleeves, a blue girdle, a white veil, and a white Rosary on a gold chain. The other characters wear French peasant costumes or, if desired, ordinary dresses. The music for the Hymn of Lourdes which is inserted is found in Saint Basil's Hymnal. The chorus to the hymn has been omitted in some places in order to avoid monotony or repetition.*

READER: On December 8, 1933, all true lovers of the Blessed Virgin rejoiced because one of her favorite clients Bernadette of Lourdes, was raised to the honor of the Altar. She was the child of poor but honest and pious parents. She was by no means brilliant, being of rather low intelligence.

On the eleventh of February, 1858, being now fourteen years old, Bernadette went with her sister and another girl to gather wood near the Grotto of Messabielle. In order to get the wood it was necessary to cross the stream, and Bernadette, being of rather delicate health, was not allowed to wade through the water; she remained near the Grotto and while thus waiting she heard a noise as of a great wind; looking around she was surprised that the leaves were not moving. Turning toward the Grotto she saw that the beautiful rosebush in the niche of the Grotto was gently shaking. Suddenly an oval of brilliant light appeared and after a few seconds a very beautiful Lady within it, her feet covered with two large roses and standing above the rosebush. Now we will let you see what Bernadette saw.

Dramatization: *Bernadette walks in and prepares to take off her shoes. Looks up in surprise as light appears. Watches the Lady make a large sign of the cross with the cross of her Rosary, then falls on her knees and says the Rosary.*

CHORUS [sings softly]:

Immaculate Mary, our hearts are on fire
That title so wondrous, fills all our desire.
Ave, Ave, Ave, Maria,
Ave, Ave, Ave, Maria.

[Bernadette finishes her Rosary. Vision disappears. She rises and goes off stage.]

READER: On the way home Bernadette asked her companions if they had seen anything, but they replied in the negative. Being curious, they asked her what had taken place while she was waiting for them at the grotto. On reaching home, they told their parents what had happened, who consequently forbade them to return there again. Finally, however, some curious children persuaded Bernadette's mother to let her go back with them. Armed with holy water to drive the Vision away, if it were evil, they went to the Grotto.

Dramatization [Bernadette kneels to say Rosary; suddenly exclaims]: There she is! [Takes holy water from one of the children; advances to vision sprinkling the water]: If you are from God, come nearer. [Falls on her knees as vision advances smiling].

CHORUS:

We pray for God's glory,
May His kingdom come.
We pray for His vicar,
Our Father in Rome.

[Bernadette finishes Rosary. Vision disappears. She rises and goes off stage.]

READER: On February 18, two women asked to accompany Bernadette and told her to ask the Lady who she was and what she wanted. Bernadette in her eagerness ran ahead and reached the grotto before the women did.

Dramatization [Bernadette kneels to pray].

CHORUS [singing]:

We pray for all sinners,
And souls that may stray,
From Jesus and Mary,
In heresy's way.

BERNADETTE [exclaiming suddenly]: There she is!

[Women kneel, light a candle, give paper and ink to Bernadette.]

FIRST WOMAN: Go up to the Lady and ask her what she wants.

[Bernadette goes up to the Lady in the bush, hands her the paper and ink, stands there looking up.]

OUR LADY [smiling]: It is not necessary to write down what I have to say to you. Do me the kindness to come here every day for a fortnight.

BERNADETTE: Yes, I will.

OUR LADY: And on my part, I promise to make you happy, not in this world, but in the next.

SECOND WOMAN: Ask her if she minds our coming here with you.

OUR LADY: No, they may come if they like.

[Vision disappears. Women and Bernadette exit.]

READER: During the next five days, Bernadette went every morning after Holy Mass to the grotto but nothing unusual ever happened. Meanwhile the number of spectators increased every day so that after several days a few thousand were present. Each morning was the same—an increasing crowd, praying, waiting, chatting, struggling for a good place. The public finally urged Bernadette's parents to forbid her to go to the grotto. Bernadette obeyed reluctantly for one day, but the next day she told her parents, "I can't promise you not to return to the grotto; something tells me I ought to go; it drives me thither. I must follow the impulse within me." So her mother usually accompanied her to the grotto.

On the twenty-fifth of February Our Lady had two communications to make to Bernadette—one, a secret message concerning herself which she was told never to reveal; the other, a command which has been obeyed in a way that even Bernadette would never have expected.

Dramatization [Bernadette begins her Rosary]:

OUR LADY: Go to the priests and tell them that it is my wish that they should build me a chapel here, and that they are to come here in procession.

CHORUS [singing]:

There is no need Mary,
Nor ever hath been.
Which thou canst not succor,
Immaculate Queen.

[Vision disappears. Bernadette leaves.]

READER: The following morning witnessed a new feature in the apparition. While Bernadette was kneeling she was seen to kiss the ground then rising and turning toward the people she cried out, "You, too, are to kiss the ground." Our Lady had said to her, "You will pray God for sinners; you will kiss the earth for the conversion of sinners." The same command was given to her on several subsequent mornings. On February 26, a remarkable thing happened.

Dramatization [Bernadette kneels as usual]:

OUR LADY: Go drink in the spring and wash yourself there, and eat of the little plant growing there.
[Bernadette looks around for a spring; she cannot find it; looks at Our Lady who points to a corner of the Grotto; she digs in the dirt with her fingers and then looks up at Our Lady; stoops and takes some of the water in the palm of her hand and drinks it, then splashes some of it in her face; picks some of the cress growing in the wet ground and eats it.]

CHORUS [while Bernadette digs for water]:

In grief and temptation,
In joy or in pain,
We'll seek thee, our Mother,
Nor seek thee in vain.

[Vision disappears. Bernadette exits.]

READER: The next day, Bernadette and the crowd came as usual but the vision did not appear. During the remainder of the fourteen days the vision appeared at the accustomed hour. The people began to say, "There will be some extraordinary virtue in that water." So thought also a man of Lourdes, Louis Bariette; he was almost entirely blind in one eye. One day he sent his daughter for a jugful of water, and after saying some prayers he bathed his eye with the water. Suddenly he uttered a cry; he could see as well with that eye as with the other one that had not been injured. Doctor Dojeux, after a thorough examination of the eye, pronounced it cured. The news of this miracle soon spread through the town. A woman whose hand had been paralyzed for ten years, hearing the news, went to the grotto and plunged her hand into the cold water; she was immediately cured. A poor mother took her dying child to the spring and plunged it into the water saying, "Holy Mother of God, I shall hold my baby here until you cure it." The child was cured.

CHORUS [singing]:

For poor, sick, afflicted,
Thy mercy we crave,
And comfort the dying,
Thou light of the grave!

READER: At last the fourteen days that Our Lady had asked Bernadette to come to the grotto were over. By March 4, enormous crowds from far and near collected at the grotto, long before daybreak. For a few days the vision did not appear. On the twenty-fifth of March, Bernadette felt once more the interior impulse to go to the grotto.

Dramatization: [Bernadette kneels and begins her Rosary; soon the vision appears.]

OUR LADY [as soon as she appears]: I am the Immaculate Conception. [Disappears while the chorus is singing.]

CHORUS:

Immaculate Mary, our hearts are on fire,
That title so wondrous, fills all our desire.
Ave, Ave, Ave, Maria,
Ave, Ave, Ave, Maria.

READER: The next apparition appeared on the seventh of April. By this time the grotto had become so famous through the miracles wrought there, that thousands came there daily. The police of Lourdes decided to put a stop to these visits;

they threatened Bernadette and her parents, but to no avail. During the month of May such crowds visited Lourdes that the crevices in the rocks were filled with small statues and flowers. On the eighth of June the police carried all these objects away, built a fence around the grotto, and put up a notice, "No one is allowed to enter these grounds." One morning they found the fence torn down; and the same thing occurred a second time when they tried to rebuild it. During the time the government officials were trying to put a stop to these visits, Bernadette had visited the grotto every day but did not see the apparition again until July 16, which was the last time she saw Our Blessed Lady during her lifetime.

Bernadette continued her studies at school until she was 16 when she was received as a boarder at the convent of the Sisters of Nevers. She had many visitors to ask her about the apparitions, many of whom left her with greater devotion to Our Lady, while others, who did not believe in her apparitions, had to admit that they were not mere imaginations. In 1864, she asked to be admitted into the convent, but her admission was put off for two years on account of her feeble health. On July 8, she was admitted and received the name of Sister Marie Bernard. During the rest of her life, she performed the most menial and undesirable work in the convent, while her bodily sufferings were becoming daily more and more intense, so that many times she was at death's door. Finally, a few weeks before she died she was confined to bed. A few moments before her death she said, "God of Mercy, Jesus crucified! Mary Immaculate, do not forsake your child." Then she begged pardon of those around her for all the trouble she had given them, kissed her crucifix, and peacefully expired.

CHORUS [*singing*]:

In death's solemn moment,
Our Mother, be nigh;
As children of Mary,
Oh, teach us to die!
Ave, Ave, Ave, Maria!
Ave, Ave, Ave, Maria!

Now to God be all glory,
And worship for aye,
And to God's Virgin Mother
An endless Ave.
Ave, Ave, Ave, Maria!
Ave, Ave, Ave, Maria!

A School Club for Upper Grades

Sister M. Bernarda, O.P.

For several years our eighth-grade classes have organized themselves into a club for missionary, literary, and social activity. The missionary purpose is accomplished by contributing sums from the treasury, when the club members pay dues, or by mite-box collections, and especially by prayer for the missions. The literary purpose is served by having all the members contribute briefly to programs of simple compositions, current-events reports, etc. And the social purpose, of course, follows from the parliamentary organizations, co-operation, and general spirit of good fellowship fostered by the meetings and activities.

The teacher-director presides at the organization meeting, but the student president (or vice-president) occupies the chair at all subsequent meetings.

Meetings are held every Friday afternoon, during the half-hour literature period. A manual of parliamentary law is followed. Assignments of pupils to the program for the next meeting are made by the teacher-director at the close of the meeting. At the beginning these are very simple, consisting of riddles, jokes, etc. The president calls on the pupil who comes to the front, performs his assignment, waits a moment for criticism, and returns to his seat.

FLOWERS OF ETERNITY

The roses and lilies that blossom today
So bright in the gardens of earth,
May hang their heads sadly and wither away
Before tomorrow has birth.

There is but one garden whose flowers droop not,
Nor lose the beauty rare
That blooms in the light of eternity —
The mystic garden of prayer.

Red are its roses, gleaming red
As the Mass's chalice wine,
And white as a shining lifted Host
That veils the Guest divine.

The Aves there like daisies grow,
Snowy-petalled hearts of gold;
The passion flower and forget-me-not
Their glowing worth unfold.

There have we gathered flowers today
In heaven's tranquil air,
And bound them for you with a golden band,
In the mystic garden of prayer.

— Moira Seton

Editor's Note. We suggest the use of this poem as a Spiritual Bouquet so much in demand in our schools. Nicely written and decorated, it would make a fine Christmas present from a child to his parents or friends. —

After the program, the president calls for nominations to be voted upon as having made the best contribution to the program. Four or five names are placed upon the board and one of these is chosen as having done the best.

We have found it vitally necessary that the teacher-director give the final decision whenever there is question of appropriating money for any purpose. Children do not have a clearly defined sense of the value of money; they need and appreciate adult direction in this matter.

The nature of the assignments makes them especially valuable in correlating school subjects. Almost any lesson in literature, history, or geography, finds a place in the Friday-afternoon program. The following are some of the topics which gave rise to interesting reactions:

I. Tell a riddle, a joke, a short anecdote, how to make a kite, etc.

This assignment might be varied by having the pupils stand where the persons in the audience cannot see them while speaking; or by requiring them to tell what they have to say without using *and*, *so*, or *then*.

II. In not less than five, nor more than seven sentences, tell something interesting about a tree, a flower, a fruit, a vegetable, a bird, an animal, a famous man, a famous woman, a child who became famous in his later life, a saint, etc.

III. Alone, or in groups of not more than five persons, dramatize an incident in American history (state the period when making the assignment); ancient history; a story we have read this year; a story read during one of the past school years; a recent topic from current events; a story connected with your state; a story connected with your city; a narrative poem; an event from the Old Testament; an event from the New Testament, etc.

IV. Without speaking a single word, act the part of a favorite hero; a person familiar to all members of the club: an advertisement, etc.

This list has practically inexhaustible possibilities, and can be enlarged in several ways. We have sometimes used what we call the open assignment, in which the pupils are left free to choose any assignment they wish, either a new one

or one which has been given before. The students themselves like to give suggestions for assignments, and are encouraged to write out and hand in names of topics which they would like to try. As a last word on the subject of assignments, we should like to mention our method of avoiding duplication by several pupils in their offerings for the program of a meeting. At any time after the assignment has been made, pupils are free to register their choice of person, article, scene, or the like. The director lists these as they come to her, and urges the boys and girls to register early in order to prevent disappointment.

Clubs which pay dues, or which have fairly adequate mite-box offerings, are in a position to do some really worth-while missionary work during the course of the year. We have bought our Chinese babies, collected toys for the little Indians, furnished flowers for the convent chapel each First Friday, helped replenish the class library, contributed to the local St. Vincent de Paul Society, and even, through the principal of the school, outfitted a member of our own graduating class whose family was at the time near destitution. In such a case as that last mentioned, the director, as a member of the club, makes an appeal for a secret charity, names the medium through which it will reach the needy, and asks that the treasurer be voted permission to pay the money directly to the principal. Pupils are always glad to feel that they are helping someone else, but we have found them doubly happy when they are asked to give to a secret cause.

While this paper offers an outline for clubs in an eighth grade, there seems to be no reason why such a club could not be formed in any grade above the fifth, and carry on through the subsequent school years. We share the plan with teachers who are interested in the movement, and shall be glad at any time to help with suggestion or explanation the directors of similar clubs in our elementary schools.

High-School Assignments in Religion

By a School Sister of Notre Dame

Editor's Note. The following assignments are intended to supplement the regular instruction in religion. They are an attempt to increase the interest in the study of religion by giving the students an opportunity for self-activity. Where the homeroom teacher is the instructor in religion, she may arrange to use one or other period a week to discuss the assignment or possible problems that may arise in the work. Though some of the assignments may take longer than others, it is suggested that a definite time limit be set for each.

V. The First Commandment The Guardian Angels

Catholics who are faithful to their religion will lead happy lives; they who are unfaithful to its duties will never be happy, though they attain to the pinnacle of worldly greatness.

1. List the Ten Commandments and show in each case how the keeping of them is conducive to happiness here and hereafter.
2. Though the first commandment enjoins the worship of God, does it forbid the veneration of the angels and saints?
3. Find in the Bible or in your Bible history the first mention of angels.
4. Name the nine choirs of angels.
5. List as many instances as you can of appearances of angels in the Old and in the New Testament.
6. Why do we represent angels with wings?
7. Name five artists who painted angels into their pictures. Get as many pictures of them as you can and mount them in your book.
8. Find a poem about the angels; if it is not too long, copy the entire poem; otherwise, copy the lines you like most.
9. One of your very best friends is your Guardian Angel.

Write a prayer to your Guardian Angel, in verse if possible.

10. Describe the picture that comes to your mind when you think of your Guardian Angel.

11. Why is the prayer that is said three times to Our Lady called the Angelus?

VI. First Commandment Honoring Our Lady

One of the loveliest things you will do this year is to make a book dedicated to Our Lady. Assemble as much lovely material as you can to make this book as original and as complete and as artistic as possible. Our Lady will bless the work if you do it with love and ask her from time to time to help you with it.

1. Get a picture representing each of the fifteen decades of the Rosary.
2. Opposite or under each picture copy the appropriate Scripture text.
3. Get a copy of *Our Lady's Date Book*.
4. Put the story of the Scapular in your book. You might get a picture to go with it.
5. Get the story of the Miraculous Medal and insert a brief synopsis of it here.
6. Write a short explanation of each of the invocations of the Litany of Loretto.
7. What is your favorite hymn to Our Lady? Why?
8. Do you know any poems to Our Lady? Insert the one you like best.
9. Make a Madonna collection. If you can find the story connected with the painting of any of the pictures, put it under the picture.
10. Perhaps you would like to set down some definite practices or prayers that you wish to perform in honor of Our Lady each day.

VII. First Commandment

1. The First Commandment commands us to worship God. There is interior and exterior worship. We worship God interiorly by prayer.
2. Many short prayers have attached to them an indulgence. Write the definition of an indulgence.
3. Find in some reliable prayer book a list of ejaculations that have an indulgence attached. List five of them here.
4. We worship God exteriorly by our reverent posture, by devout genuflection, etc. Beautiful churches and statues or pictures are also means of exterior worship since they help to raise our mind and heart to God.
5. Look in the *Catholic Dictionary* for Beuronese art. Perhaps you can find it in the latest editions of the *Catholic Encyclopedia*. Write the story of it here.
6. Get three or four pictures of statues in Beuronese art.
7. Get a picture of St. Peter's at Rome.
8. Get a picture of the Cathedral of the North, if you can. If you can get a copy of the *Universe*, a Catholic London weekly, you can get information about this cathedral in any issue from March, 1930, on.
9. Get a picture of the Immaculate Conception Shrine at Washington.

VIII. Second and Third Commandments

1. Look through the Ordinary of the Mass in your Missal and find how often the Holy Name of Jesus is mentioned. The second commandment, commands us to honor the Name of God.
2. Why does the Church insist upon attendance at Mass rather than Benediction or some other service on days of obligation?
3. Make a poster of all the things a priest needs to "say Mass." Use one sheet for the vestments; another for the chalice and all that goes with it; another for the altar and all that should be on it.

4. Draw or cut out small pictures of a chasuble in the several liturgical colors; place next to each a note to indicate on what occasions each separate color is used.

5. Side by side, mount an ordinary (Western) chasuble and a Gothic chasuble. Label each one.

6. Look in the dictionary for a definition of Gothic, Romanesque, Byzantine. Then, find a picture of a church or cathedral to illustrate each style of architecture and then mount them in your book.

7. Try to find out what is meant by the basilica style of church. If you can get a picture of an interior to illustrate, it would be very fine.

8. In a Catechism in the chapter on the Mass or in the Bible, find the prophecy "From the rising of the sun even to its going down," etc. Copy it here.

9. A lovely end piece for this assignment would be two pictures side by side: one of the sacrifice of Melchisedech, another of a priest offering a Holy Mass; between these, place a picture of our Lord on the cross.

Color Scheme for December Drawings

Srs. M. Rita and Imelda, O.S.B.

First Grade: Elephant, brown; fish, orange; bowl, black; grapes, purple; holly, green; berries, red; candle, yellow.

Second Grade: Fireplace, red; clock, brown; stockings, black; candles, yellow; rug, green; boy's hat, blue; tie, white; coat, blue; tree, green; candles, red; flame, yellow; sky, light blue and yellow; trees, green; house, red; roof, black; hills, white.

Third Grade: Sky, light blue and yellow; sun, yellow; chair, brown; boy, blue; sky, light blue; hills, white; town, brown; holly, green; berries, red; candles, yellow.

Fourth Grade: Poinsettia, red with yellow center and green leaves; sky, light blue; trees, brown; hill, white; house, red; roof, black; holly, green; berries, red; ribbon, red; lamb, white and light brown.

Fifth Grade: Sky, light blue; trees, green; sky, light blue and yellow; trees, brown and green; sky, light blue; star,

yellow; town, light brown; holly, green; berries, red; bell, yellow.

Sixth Grade: Sky, light blue and yellow; trees, green; fence, brown; hills, white; sky, blue; trees, green; log, brown; poinsettia, red, yellow, and green; candles, yellow; holly, green; berries, red; bell, yellow; ribbon, red.

A Study of Homonyms

The following sentences illustrating the meaning of some familiar words of similar sound, compiled by Harry Peers is part of an article in the September issue of *Word Study*. (*Word Study* is published by the G. and C. Merriam Company, Springfield, Mass., and sent gratis to teachers of English.)

We were going *to* the theater but went *two* blocks *too* far. A true *prophet* would not accept *profit* for his teachings. Spring is the *time* to plant *thyme*.

The count *bows* as gracefully as the *boughs* of the trees in a gentle wind.

The Indian girl's father shot her *beau* with his *bow* and arrow.

The young lady lost her *veil* in the small *vale*.

The *draught* of the house was blown away by a *draft* of air.

Their car that was stolen was found *there*.

Our clock is an *hour* fast.

The *heir* will arrive by *air* ere sundown.

The *plane* will land on the *plain* tomorrow.

Will you make my cabinet of *yew* wood?

Do you know that horned frogs drink *dew* instead of water?

The bill you owe is past *due*.

I thought you *knew* I had a *new* hat.

No, I did not *know* you had a new hat.

This *knot* will not slip.

Mr. *Wright*, who will *write* a description of the *rite*, will sit on my *right* hand.

























The *fore* part of the vessel is *four* feet long.

Will you have a cup of *tea* before we *tee* off?

Be careful, for you *might* get some *mites* on yourself.

The *hare* was caught with a *horsehair* snare.

No *sane* person would *seine* for fish in that small pool.

	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI
FIRST WEEK						
SECOND WEEK						
THIRD WEEK						
FOURTH WEEK						

A December Drawing Schedule, by Srs. M. Rita and Imelda, O.S.B., St. Joseph's Convent, St. Mary's, Pennsylvania.

New Books of Value to Teachers

Current Problems in Camp Leadership

Edited by Sharman, Hillas, and Brace. Paper, 8½ by 11, 120 pages. \$1.25. The Ann Arbor Press, Ann Arbor, Mich.

This is an excellent workbook for camp counselors and directors, written by foremost authorities and, most probably, the first one of its kind to appear in print. The University of Michigan has done considerable work along these lines. The book contains 34 units covering very completely all phases of camp life and administration as far as they pertain to operating a camp successfully. The introductions to the exercises are well written and present a short course in camping. A few texts follow the discussions and a good bibliography concludes the workbook. Owing to the great interest in camping shown by our schools and institutions, this book will be welcomed by many who during the winter months make plans for summer camps. It is a splendid edition to our educational literature on camping. — K.J.H.

Principles of Guidance

By Arthur J. Jones, Second edition. Cloth, xxvii + 456 pages. \$3. McGraw-Hill Book Company, New York City.

The second edition of this book which was well recommended in these pages (July, 1933), is not a mere reprint or revision of the first. Four chapters covering Homeroom, Group, Leadership, and Leisure-time Guidance are entirely new. Valuable additions have been made to many other chapters and the results of recent investigations in the effects of guidance, methods applied, etc., are utilized and evaluated. This improved edition will be welcomed by those who possess the first and also by those who are looking for a good general treatise on guidance. — K.J.H.

My Mother. A Study of an Uneventful Life

By Daniel A. Lord, S.J. Cloth, 308 pages. \$2.50. The Queen's Work Press, St. Louis, Mo.

Father Lord has dared to write a biography about his mother not unlike the stories most of us might write about our own mother. Of course, Father Lord has that flare to idealize the commonplace and describe his own training which makes the book almost an autobiography.

For teachers who wish to study family situations, social conditions in a model Chicago family two decades ago, or who are interested in delightful character delineation, *My Mother* will afford several delightful hours of reading.

Father Lord, who is making a most important contribution in the Sodality work in Catholic high schools, writes a book which will delight teachers who, in turn, are given the opportunity to learn the lessons of child guidance, family discipline, and the handling of a boy in a splendid Catholic family into the novitiate.

The Greatest Prayer: The Mass

Paper, 64 pages, illustrated. 10 cents. The Bruce Publishing Company, Milwaukee, Wisconsin.

This is an attractive book of Mass prayers for children, with excellent illustrations. The prayers have been written carefully to voice the spirit of the various actions of the Mass and in language that can be understood by children. Each action of the Mass is introduced by a brief explanation of its significance. Then follow the simple prayers in keeping with the explanation.

To the Mass prayers are added a simple examination of conscience and prayers for confession and for Holy Communion.

A Simple Explanation of Low Mass

By a Secular Priest. Cloth, 87 pp. \$1.10. P. J. Kenedy and Sons, New York City.

This is a very fine, clear, and simple explanation of the Mass. The ritual acts are followed carefully, with a brief outline of their symbolical meaning, and their historical background. The whole treatment is not profound, nor does it enter the field of the mystical, but it is adequate for a sympathetic understanding of the Mass. The book is well illustrated.

The title is somewhat misleading, since the explanation is not confined to low Mass; *vide* incensation before the introit (p. 5), the actions of the deacon before the Gospel (p. 20). The writing, too, has a strong British flavor. Neither of these, however, impair the usefulness of the book which teaching Sisters ought to find very helpful in their work.

The Mysteries of the Rosary and Other Poems

By Rev. John J. Rauscher, S.M. Cloth, 111 pp. \$1.50. Benziger Brothers, New York City.

The mysteries of the Rosary lend themselves admirably to short verse stanzas. The author of this book has thus presented them, and in a very creditable manner. If any criticism could be made, it would be that the verse is too strictly narrative.

Of the other poems several are striking: "Full of Grace," "Ruined," and "As an Army in Array."

The verse forms used throughout are somewhat unusual and often approach very closely to *vers libre*.

Seeing God

By William A. Berbenich, translated by Rev. Lawrence P. Emery, M.A., cloth, 454 pages, illustrated, \$3. Benziger Brothers, New York.

A well-done and attractive manual of spiritual readings, translated from the German original, which endeavors to explain the "Spiritual Vision of God" for the laity in general. The book was written in order to point out that the laymen as well as the clergy need contemplation. The reading matter is in the form of a dialogue between the "Master" and the "Soul" of man. The language is simple, and the work should open a new field of devotion to every Christian.

Our Continental Neighbors

By Albert Perry Brigham and Charles T. McFarlane. Part One. Cloth, 208 pages, illustrated. American Book Company, New York City.

This is a special edition of that excellent popular geography, which was reviewed in *THE CATHOLIC SCHOOL JOURNAL* in January, 1934. The order of presentation of subject matter has been rearranged to comply with the Pennsylvania curriculum. All the material on Europe has been placed in this Part-One volume with the page numbers of the original retained and a few additions made. The fine clear maps, physical and political, and the numerous well-chosen illustrations are all retained. The book gives the student a clear picture of life in Europe, emphasizing our own commercial relations with the various countries according to their importance in our own lives.

Robert's School

By Stella Yowell. Cloth, 128 pages, illustrated. 60 cents. Wheeler Publishing Company, Chicago, Ill.

Something new has been achieved in the making of this book. It is a pre-second reader. Teachers know that usually the second reader is a little too hard for pupils at the beginning of the year. Miss Yowell has bridged the gap with an introductory book of stories about second-year school projects, written on the first-grade level of difficulty.

The Basis of Catholic Action

By Rev. Kilian J. Hennrich, O.M.Cap. Paper, 16 pages, 10 cents. \$3.50 per 100, net. Third Order Bureau, 1740 Mt. Elliot Ave., Detroit, Michigan.

This pamphlet by a well-known writer is a reprint of an article which appeared recently in the *Homiletic and Pastoral Review*. It should be of interest to institutional chaplains, Franciscan and Dominican educators, and Tertiaries of all obediences.

Experiments in Reading

By William A. McCall, Luella B. Cook, and George W. Norvell. Books I, II, III. Paper, 128 to 150 pages. 40 cents each. Harcourt, Brace and Company, New York City.

Something entirely new in the teaching of reading for speed, comprehension, and appreciation in the seventh, eighth, and ninth grades. The pupil reads a selection to test himself on a particular skill; then he answers questions and marks his score. Both diagnostic and remedial work are thus combined.

The Spirit World About Us

By Rev. Joseph Husslein, S.J. Cloth, 160 pages, illustrated. \$1.50. The Bruce Publishing Company, Milwaukee, Wis.

The versatile Father Husslein has here given us an intensely interesting summary of our knowledge of the world of good and bad spirits who surround us. He makes constant use of quotations from the Scripture and comments of theologians. When we speak of this book as interesting, we mean exactly what we say. Its style is simple and clear. The very least we can promise a skeptical reader is that he will find it quite readable. If he is an adult who imagines that an interest in the angels is only for children, this book will pleasantly convince him that he has been the victim of an unfortunate error.

From *KINDERGARTEN* through *COLLEGE* with *JOHNSON* *REGULATION*



At left, above: Kindergarten Unit, Oakton School, District 76, Evanston, Illinois. Childs & Smith, architects.

Below: Neurological Institute, McGill University, Montreal, Quebec. Ross & Macdonald, architects; McDougall & Friedman, engineers.

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Catholic Education News

(Continued from page 2A)

DIOCESAN SUPERINTENDENTS MEET

The annual conference of the Superintendents' Section of the National Catholic Education Association was held at the Catholic University of America, beginning October 9.

The superintendents were welcomed to the Catholic University by Most Rev. James H. Ryan, D.D., rector. Speakers included Rt. Rev. Joseph V. S. McClancy, L.L.D., Brooklyn, N. Y.; Rev. William R. Kelley, executive secretary of the archdiocesan school board in New York; Msgr. Francis J. Macelwane, S.T.L., Toledo, Ohio; Rev. John R. Hagan, D.D., Cleveland, Ohio; Rev. James A. Byrnes, St. Paul, Minn.; Rev. E. Lawrence O'Connell, Pittsburgh, Pa., and Rev. Dr. George Johnson of the National Catholic Welfare Conference.

Teacher-training service, increased facilities for the care of physically handicapped children, and vocational guidance were among the leading topics discussed.

The convention adopted resolutions urging attention to the education of children who are hard of hearing. A further resolution embraced educational and vocational guidance as a necessary part of the school program.

The following officers of the section were re-elected: President, Rev. Richard Quinlan, Boston, Mass.; secretary, Rev. Dr. Carl J. Ryan, Cincinnati, Ohio.

A LITURGICAL DAY

Liturgy was the theme of the Catholic Teachers Institute held recently in Peoria, Ill., under Most Rev. Joseph H. Schlarmann, bishop of Peoria. The meeting is thought to be the first diocesan Liturgical Day convoked officially in the United States by a member of the hierarchy.

The program opened with a "Missa recitata" in the cathedral, a requiem Mass celebrated by the bishop on the anniversary of the death of Bishop Dunne. The Responses were made by the Priests, Sisters, and laity present under the guidance of Rev. E.

S. Dunn, rector of the cathedral. Introit, Sanctus, and Agnus Dei were rendered in Gregorian by the Sisters of St. Francis of the Immaculate Conception.

Rev. Sylvester Tucker, chairman of the music commission of the Archdiocese of St. Louis, made a plea for the correct rendition of Gregorian chant. Sister Gemma, of St. Benedict's Convent, St. Joseph, Minn., showed how the chant may be taught successfully even to small children. Rev. L. Kern and Rev. R. Barnett gave a demonstration with 30 boys.

Dom Virgil Michel, O.S.B., of St. John's Abbey, Collegeville, Minn., discussed religious instruction based on the liturgy. Sister Miriam, O.S.B., of St. Benedict's Convent, St. Joseph, Minn., presented a series of project lessons developed from the methods of Madame Montessori. Rev. William Huelsmann, of St. Louis, described the development of the liturgical life of his parish, and Rev. Martin B. Hellreigel, of O'Fallon, Mo., spoke on the relation of the liturgy to the life of a religious community.

PHILOSOPHY ASSOCIATION TO MEET

"The Philosophy of Religion" is the topic for the tenth annual meeting of the American Catholic Philosophical Association, to be held in Chicago, December 27 and 28. Various phases of a rational approach to religion will be considered in the morning sessions, with round tables in other departments of philosophy in the afternoon sessions.

RELIGION AND EDUCATION

But if God be a reality, if He be the greatest reality in the universe, if He be that which explains itself and without which nothing else can be explained, if He alone can satisfy the most fundamental exigencies of the human mind and of the human heart, if He alone can give meaning to human existence and render intelligible an immortal destiny, if He be directly and immediately present to all things, if He be the Way, the Truth, and the Life, if He be the one through whom and with whom and in whom we live and have our being, then religious contact with God must be the most important objective of education; and a knowledge and love of God must be the indispensable conditions for human happiness and human perfection both in time and in eternity.—Rev. Lorenzo C. McCarthy, O.P.



YOUR reputation as a schoolman is not only based upon the pupils' report cards but also upon how frequently they are exposed to minor contagions. The major illnesses are amply taken care of by medical authorities and visiting nurses. It's the day to day health of children that must be looked after. Frequent absences are usually laid at your door.

You can't take too many precautions against the spread of disease. Especially so-called children's diseases. Valuable classroom hours are lost, taxpayers' money wasted and children suffer needlessly. Prevention is simple and inexpensive.

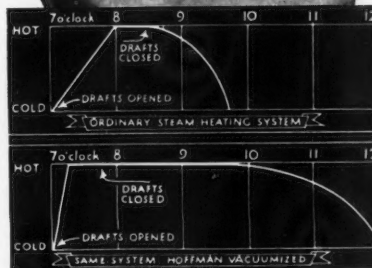
One of the most effective safeguards against disease and infection is clean hands, which means an individual towel service—A.P.W. Onliwon Towel Service.

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THE TEACHER'S JOKE BOOK

Years ago, in a little mission a pastor was instructing the children in catechism on a Saturday afternoon. As usual, he had asked innumerable questions and the class was very attentive. Finally he said:

"Now children, I have been asking you questions, and will now give you an opportunity to ask me. No doubt, there are some things you would like to know, so here is your chance. Who has a question to ask?"

A little boy who had apparently been all ears, raised his hand. "Well, Bernard, what would you like to know?" he asked.

The little fellow arose, standing first on one foot and then the other. He was visibly embarrassed, but finally asked,

"Do you wear pants under that thing you got on?" meaning the cassock, of course.

* * *

At one time the good man had been teaching the children about the question of sin, taking pains to emphasize that our Blessed Mother had always been free from any taint or stain of any kind of sin.

The next Saturday he wished to know how much of the instruction had been remembered. "Can any of you tell me," he asked, "of anyone who was never under the taint of sin of any kind? Well, Harold?" he said, addressing a little urchin who seemed anxious to answer.

"Well," came the reply, "I jest don't remember the girl's name."

* * *

John had given the information on his test paper in geography that a furlough was a donkey. The teacher was interested in knowing why John gave this information, hence this conversation:

Sister: "Where did you find the information that a furlough was a donkey?"

John: "In my geography."

Sister: "Please bring the geography to me."

John did so, and a picture was shown of a soldier sitting on a donkey.

The caption under the picture read: "Off on a Furlough."

